

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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Fostering War in Latin America

By Bishop W. P. Thirkield

The Children's Internationale

By Chester B. Emerson

The Mahatma Lives!

An Editorial

The Crucifixion

By Edward A. Steiner

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MAR 27 1924

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# The CHRISTIAN CENTURY

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## EDITORIAL

### American Political Morality

A CLEAR ATTEMPT is being made to induce the American people to believe that nothing of importance is coming from the Washington investigations save such matters as require criminal prosecution. A more pernicious misleading of an aroused public sentiment it would be impossible to plan, yet there appear evidences that the unthinking masses, satiated with headlines, may fall into this trap. Two or three facts need again to be emphasized, particularly when the long drawn out nature of the investigations and the doubtful character of some of the testimony tends to weary us. For one thing, while the Teapot Dome leases may have been the immediate cause of the Fall scandal, neither Teapot Dome nor Fall nor any of the witnesses comprise, in themselves, the fundamental issue at stake. That fundamental issue is the present standard of public morality on the part of governmental servants of the American people. It is a vast deal more important to find out how our men in official life today interpret the dictum that "public office is a public trust" than it is to send Fall or Doheny or anybody else to jail. Testimony that may not be relevant in putting somebody behind the bars may be—and has been—exceedingly relevant in showing the standards of life in some parts of official Washington. Further, while it may be impossible to prove criminal corruption on the part of officials who have known for years what penalties attach to "being caught with the goods" there may be, and is, a flood of light thrown upon the dignity of office as conceived by such men if their intimates are admitted to be traffickers in tainted things. Men whose cronies are the favorites of the poker-table, the race

track, and the wild party—the demimondaines of the political world—are not the sort of men who can bring to public office the dignity that we like to think corresponds with the importance of this country. The case is not bettered by attacking the character of witnesses. The blacker that character, the more scandalous that such persons should ever have been on terms of intimacy with men in places of honor and trust. The Washington mess is unspeakably odious, and will probably become such an offense that we will be tempted to dismiss it all as preposterous. But we need to see clearly that it presents us with a choice: either we strike now to restore the standards of morality among public servants to their former heights, or we resign the republic to endless inner exploitation. That the president has not perceived this issue more quickly and acted upon it more decisively is a cause for misgiving.

### The Need for a Preventive Christianity

THE ARTICLE in this issue by Bishop Thirkield suggests a growing need in the realm of Christian missions. There are generally in progress, more or less inconspicuously, commercial and political enterprises that lead straight to international trouble. Bishop Thirkield, out of his experience as the chief administrator of a leading Protestant church in parts of Latin America, tells exactly what the United States, working through an official mission of naval officers, is doing to stir up trouble between the leading republics of South America. The press carries circumstantial accounts of the manner in which interests from so-called Christian nations, in some cases with close diplomatic connections, are filling the hands of Chinese militarists with

arms, in order to insure another civil war in China during the coming summer. At the same time it appears that Mr. Sinclair, who seems to have no inhibitions when oil is involved, is trying to provoke a row with the Japanese over the oil deposits that underlie the island of Saghalien. And there is the Chester concession. Interference in any one of these situations, or in all of them, might not have been reckoned a part of the overseas enterprise of American Christianity a few years ago. Yet it is constantly becoming more clear that, unless we are able to evolve a type of what might be called preventive Christianity to apply in such cases, much of what we do otherwise in the name of religion will be in vain. The Christian Century believes that the church will see and act upon this before long. It believes that the present need is for a publication of the facts when these situations arise. It therefore regards such articles as this by Bishop Thirkield as of importance in the determination of the modern field for religion.

### Philippine Independence and Mr. Coolidge

THE VERY FACT that the Filipinos should send representatives to protest against the administration of General Wood and to demand immediate independence has seemed to President Coolidge sufficient reason for brusquely denying their petition. "Looking at the whole situation fairly and impartially," says Mr. Coolidge, "one cannot but feel that if the Filipino people cannot cooperate in the support and encouragement of as good administration as has been afforded under Governor-General Wood, their failure will be rather a testimony of unpreparedness for the full obligations of citizenship than an evidence of patriotic eagerness to advance their country." Very aptly does the Springfield Republican call this the political philosophy of Lord North and George III. It is clear that the President either does not understand the new demands that are being made upon all colonial administrations by the changed conditions of the post-war world, or that, if he does, he has turned his face deliberately back to the ideals of the period of "the white man's burden." The frank acceptance of the results of the Washington conference in the Pacific, together with the necessity for Japanese concentration of resources at home in rebuilding enterprises, makes the Philippines practically safe from attack. In addition, it would not be difficult, with world conditions what they now are, to secure a general international agreement guaranteeing the immunity of the Philippines from attack. The roughshod administration of General Wood has been enormously unpopular—more unpopular than the people of the United States suspect. It would have been unpopular among any self-respecting people. And even if there have been indications that, confronted with possibilities for their own advancement, Filipino politicians may have departed from the path of sternest morality, it hardly behooves men at Washington just now to urge that as a reason whereby to deny to others

the right of self-government. After all, it was a wise man who said that any kind of self-government is better than government imposed from without. And the United States, whether under the presidency of Calvin Coolidge or some other, needs to beware lest, in this denial of the hopes of the Filipinos, this country puts itself across the path of one of the most remarkable upsurings of the human spirit in history. For the demand for independence in the Philippines is but a part of the nationalistic stirrings now to be felt in all eastern lands.

### Some More Signs of the Times

MENTION WAS MADE recently of the disappearance of the *Almanache de Gotha*, that registry of European nobility. Now comes word from England that the number of those willing to pay taxes for the privilege of supporting armorial bearings has been cut in half since the outbreak of the war. And the number of licenses for male servants in England has shrunk from 248,277 in 1914 to 169,277. On the other hand, d'Annunzio is made a prince upon the day that the king of Italy makes his state entrance into Fiume. And four of the leading states of the continent—Spain, Italy, Germany and France—are now under what amounts to dictatorial rule. Out of this confusion one fact emerges that should induce consideration: the head of an American banking house has enough power to tell France that, unless she agrees to accept the report of the reparations commission unseen, he will let her currency go to smash—and France accepts! Democracy; autocracy; plutocracy. The dollars appear to have it.

### Rural Experts Will Consider Religion

ONE OF THE RURAL organizations that counts is the American Country Life Association. It is not concerned with economic matters alone, but with all the factors that go to make up a rounded life for the American farmer. Social questions pertaining to rural life have long held the center of the stage at its annual meetings. It is therefore a matter of keen interest that the next annual meeting, to be held at Columbus in November, will give most of its time to a consideration of rural religion. A small beginning was made at St. Louis last autumn. Priests of the Roman church and the several varieties of Protestant clergymen lunched together at the very moment when the country was reading in every journal of the religious prejudices begotten of Klan activity. It was seen that the church, properly developed, means more socially in the rural districts than it does in the city, for in the country the church has fewer rivals as a social agency. The program for next November is still in the making. But it is hardly likely that an organization headed up by sociological experts will fail to make a protest against all such overlapping of churches as has been disclosed by the surveys made in recent years, part a Protestant problem. The rural experts are committed to no particular remedy for the evil of over-churching. If the denominations will trade fields until there is only one church in a town

of less than a thousand, and this church becomes inclusive in its membership and social in its program, the expert is satisfied. He is equally satisfied with a federated church or an independent community church. But there is certain to arise from the meeting next autumn a demand that rural religious institutions shall be as modern as most rural schools have become.

### Questions Raised, Not Settled, by Bishop's Pastoral

WHEN, A FEW MONTHS ago, the bishops of the Protestant Episcopal church issued their now famous pastoral letter, they did it to allay "the wide-spread distress and disturbance of mind among many earnest church people." But the denial, in that document, of the right to interpret certain articles of the apostles creed in a symbolic sense, with an implied charge of dishonesty against those thus interpreting them, has raised a storm. In the midst of the discussion, not the least challenging note is that struck by Miss Elisabeth Gilman, a daughter of the late President Gilman, of Johns Hopkins University. In an open letter to the bishops, Miss Gilman asks where their position, if consistently maintained, leaves her, and with her other liberal Episcopalian laity. "Am I," she asks, "in exercising this right of judgment (which I call Christian because it seems to me so in accord with the whole spirit of our Lord's teachings), justly censurable for trifling with words and of exposing myself to the suspicion and the danger of dishonesty and unreality? If you think so, what would you advise me, and the many persons in my position, to do? Remember, it is just because we have studied and thought about the so-called 'twelve affirmations' of the creed that we find ourselves unable to express any sort of literal belief in all of them 'ex animo.'" But Miss Gilman, after pressing for an answer as to whether she must leave the church, refuses to let the questions at issue rest there. She forces consideration of the intellectual standing, in the eyes of the laity, of a clergy that is known to be under episcopal restraint.

### Intellectual Integrity of the Clergy

"THERE IS ANOTHER question," states Miss Gilman, "that has taken shape in my mind since reading this letter which seems to me a barrier thrown across the path of human progress. Suppose that we of the liberal laity are to be left undisturbed (but not unsuspected) in our pews as incorrigible (but economically indispensable) children, will it be possible for us to retain intellectual respect for the 'spiritual pastors and masters' under whom we sit? Until now we have hoped that they were intellectually free men. We were encouraged to think that the solemn injunction laid on the priest at his ordination to 'teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by scripture' was a sufficient charter of his intellectual rights to save him from the slavery of organization loyalty as con-

trasted with loyalty to the truth as it is in Jesus Christ. Now, alas! with the threats of the pastoral letter against the clergy flashing before my eyes, the vantage ground on which I stood, cherishing a valiant hope for the intellectual integrity of the clergy, seems to become untenable. Between the lines of the pastoral (especially as now interpreted by the bishop supposed to be chiefly responsible for it) I am forced to read the respect-destroying truth that the pulpit of our church is not a really free pulpit; that the liberty allowed in it is 'lawful liberty,' meaning liberty limited by traditional church doctrine and discipline, which is something quite other and altogether less large and lovely than that liberty with which Christ has made us free. Under the circumstances, can you suggest how the free laity in the pews are going to maintain even a modicum of intellectual respect for the unfree clergy in the pulpit?" A question, this, which will take a bit of answering.

### The Mahatma Lives!

TO THE MAN concerned with the power and working of spiritual forces there is no more compelling figure in the world just now than that wisp of a man who has just been released from a prison in India, Mohandas Karamchand Gandhi. We may not comprehend him; we cannot ignore him. Frequently we are troubled by the suspicion that we have as a contemporary one of the outstanding figures in the spiritual history of our race, but that, because of the veils of distance, of culture, and of false witness, we are prevented from knowledge of a life of immense importance. There should be, therefore, keen attention paid to the biography of this man that has just come from the press. For this biography is in its own right a worthy piece of writing, and its subject raises it to a place among the most valuable books of the hour.

If the west was to produce a life of Gandhi, no more worthy biographer than Romain Rolland could have been found. Himself an idealist who has rejected the authority of much that passes for patriotism and the fundamentals of civilization, this Frenchman, who has come triumphantly through the searing experiences to which he was subjected during the world war, is probably closer in spirit to the Indian leader than any other outstanding man of letters of the occident. Intimate alike with Tolstoi and Tagore—both of whom must be taken into account when Gandhi is studied—Romain Rolland can turn from them to attempt with understanding the interpretation of this eastern mystic to a mechanistic west. In two hundred and fifty pages through which the mind speeds with increasing fascination Rolland has made the mahatma—the great-souled one—live.

The biography is divided into three parts. In the first the outstanding facts are given as to those twenty years when Gandhi was struggling to establish the rights of his countrymen in South Africa, and the scene is prepared for the later contest in India. In the second, we are taken through the most dramatic moments of that struggle, watching the evolution of this lawyer into a religious and political leader almost deified in the mind of the masses. In the third, the prison doors close upon Gandhi after his extraor-



dinary trial, and we pause for a short summing up. There is no dallying along interesting but unimportant by-paths. The book drives straight to its goal. It carries the reader with it.

Again and again the reader will be challenged by the mounting suspicion of western civilization on the part of this eastern seer. "Civilization, says Gandhi, is civilization is name only. . . . Civilization in the western sense means hell for the weak and for the working classes. It saps the vitality of the race. But this satanic civilization will destroy itself. Western civilization is India's real enemy, much more than the English, who, individually, are not bad, but simply suffer from their civilization." "Non-cooperation," in the words of Gandhi himself, "is not directed against the English nor the west. Our non-cooperation is directed against material civilization and its attendant greed and exploitation of the weak. Our non-cooperation is a retirement within ourselves."

The break with England, coming after a career which had won high governmental honors, in this book appears as the gradual growth of a sense of ethical outrage, inspired by western colonial policies, and the transformation from religious mystic to political leader as the sacrifice of personal inclinations to the inexorable demands of a situation. Gandhi makes no secret of his fear of a majority. In South Africa, he says, he accomplished most as the leader of a minority; in India he draws back from a large following. "The best and most solid work was done in the wilderness of minority," he writes. "I know that the only thing that the government dreads is this huge majority I seem to command. They little know that I dread it even more than they." And Rolland, who also pins his faith in the power of a minority, asks, when the prison gates close, "Who knows whether, in his heart, he did not look upon imprisonment as a delivery?"

But the arresting feature of this book is not its account of the outward political events, with which we are already familiar, but its attempt at interpretation of the parallel development in Gandhi's inner life. The foundation of the whole biography is that Gandhi's powers and ideas are essentially religious. "The only tyrant I accept in this world," says Gandhi, "is the 'still small voice' within." Interpreting his faith within the symbols of Hinduism, he yet sees that it is universal in its application. "My religion has no geographical limits. I have a living faith in it which will transcend even my love for India herself." And the one final requirement that he makes of his political program is that it shall square with this faith. "I know that the drastic reversal of practically the whole of the aggressive program may be politically unsound and unwise, but there is no doubt that it is religiously sound."

Gandhi's religion is not, however, to be conceived as merely mystical. It is social in its very genius, making the most searching demands upon India today. Witness his attitude toward woman, toward liquor, toward the use of physical force, toward the pariahs. "If Indians have become the pariahs of the empire," he cries, "it is retributive justice, meted out to us by a just God. . . . Should we Hindus not wash our blood-stained hands before we ask the English to wash theirs? Untouchability has degraded us, made us pariahs in South Africa, East Africa, Canada. So long as Hindus wilfully regard untouchability as part of their reli-

gion, so long swaraj is impossible of attainment." Another form of this sense of social responsibility, such as should be pondered in the light of conditions in the west, is the demand for fearlessness that Gandhi makes upon the teachers in the school which he has established. They must all "be free from the fear of kings, people, caste, families, thieves, robbers, ferocious animals, and death." And this courage is to be attained and kept by truth-force or soul-force.

Of course, such extracts as these do not begin to portray the depths of character of this man as his biographer has revealed them. It will take a reading of the complete book to discover them, for it is a book from which hardly a line can be cut without loss. One comes to the close haunted by the prophecy of Tagore: "The day will come when a weak, noble man absolutely unarmed will prove that the meek shall inherit the earth. It is logical that mahatma Gandhi, weak of body and without material resources, should prove the unconquerable strength of the meek and the humble hidden in the heart of the outraged and destitute humanity of India. . . . If we can defy the powerful, the rich, the armed, by showing the world the power of the immortal spirit, the castle of the giant Flesh will crumble into nothingness. And then man will find real swaraj. We, the miserable outcasts of the orient, we must conquer freedom for all humanity."

## Fundamentalism, Modernism and God

### II

OUR DISCUSSION of the fundamentalist and modernist views of God began last week with a consideration of the two sets of imagery with which the two sets of minds begin their thinking. Fundamentalism, heir of the cosmology of the pre-scientific age, thinks of God in an imagery that is spatial and anthropomorphic. A spatial gulf is fixed between the divine and the human. God's dealings with man take place across this gulf either by direct divine invasion of the human world or, in his absence, according to a "plan" which he revealed on the occasions of his special appearances on the human scene. The modernist finds the material for his imagery in actual human experience, and is unable to use the images that imply the spatial dualism of God and man. This contrast of the spatial against the spiritual is, it was held, essential to an understanding of the inability of the two sets of minds to meet. Fundamentalism feels that the God of modernism is pale, vague, impersonal; while modernism says straight out that the God described or assumed by fundamentalism does not exist at all.

There is another contrast between the two conceptions of God equally sharp and equally important. The traditional idea, of which fundamentalism is the heir, is shot through with legalistic implications based upon a monarchical imagery. In times when political authority was vested in a monarch whose power was underived and irresponsible and whose majesty was supported by a luxurious court and universal reverence, it was inevitable that this most august fact of human society should reflect itself in men's thought of



God. With all men's minds running toward the king in servile devotion it was but a step beyond the king to the idea of God as the potentate of the universe. Thus from the tribal deity who contested his sovereignty with other tribal deities, to the one King of Kings whose glory filled the heavens, the imagery of the monarch and his court has formed the core and basis of man's conceptions of God. This imagery has been so long established in human thought and has so woven itself into the ritual and poetry of religion, and has so dominated all attempts of man's reason to construct a theological system, that it is most difficult for faith to shake itself free of it.

Fundamentalism accepts this imaginative framework without criticism, and more or less naively builds its theology upon it. Modernism tries to free its thought from this monarchical imagery and all the legalism that grows out of it. This is not an easy thing to do. However successful one may be in freeing his theoretical conception of God from the influence of anthropomorphic monarchism, when one turns toward God in the attitude of devotion and worship there is an almost irresistible tendency to conceive him through this ages-old imagery. It is not strange that it is so. For in addition to the survival impetus of this all but universal way of thinking of God in terms of the Supreme Ruler of the universe, and the courtly implications of our worship systems, there is the fact of the perennial presence of childhood in the world for whom the God idea must be clothed with anthropomorphic imagery in order to give it content at all. Probably this ever-present need of childhood for a sensuous picture of God accounts for the inertia of the great masses of men, even in our more highly cultivated societies, in responding to the claim of a higher and more ethical view of deity.

The truth is that the religious thinking of the great majority of men has suffered arrested development. They have grown up, but their view of God has not grown up. Their cosmology and their sociology have undergone a revolution at the hands of modern science, but the stuff of their theology continues to be a set of images taken from the world order and the social order which science has abandoned. Carrying about with them their childhood conceptions of God it is not strange that they are an easy prey to all sorts of doctrines and systems and expectations which mean nothing at all to those who have tried to bring their thinking of God up to the moral level of their other thinking. They think of God as a monarch enthroned in a far-away heaven issuing decrees and laws and making "covenants" with men. His "will" is revealed in a sacred text whose supernatural origin attests its "authority." This mighty potentate having revealed his laws—which had the effect of making yet more pronounced man's conscious helplessness to save himself from sin—at last devised a "plan of redemption" whereby his son the heavenly prince, was sent from the court of heaven to abide awhile amongst men and here enact a drama of divine grace. His birth, his death, his resurrection and his return to the heavenly court were scenes in the divine spectacle by which man was to be convinced of God's purpose and power to save.

The acceptance of the record of this drama as a true revelation of the divine will put the soul in the way of salvation. Innumerable variations have been played upon this central theme in the history of Christian theology.

Harsh doctrines of human depravity, of divine vengeance, of the sacrifice of Christ as the purchase price given to Satan by God for the ransom of man's soul, and many others grew up with the retelling of the story in the centuries following its historic enactment; and likewise beautiful doctrines of divine love and yearning, of the princely Actor's gracious character and marvelous speech, of the quality of life which resulted in those who accepted the "plan" and many others were developed upon the central theme. But the body of the drama, its essence and structure, were the conception of a regal God, dwelling remote from man in a heavenly court and from there devising a drama of salvation to be enacted at a definite spot in history before the eyes of men and carried down the ages with power through their testimony of what they had seen and heard.

It is here that modernism pauses. It cannot think in this imagery. It cannot conceive such a God. It finds no monarchical deity in the universe, nor can it postulate one by faith. A new feeling about monarchs and potentates has seized modern mankind, a new moral insight has been vouchsafed which penetrates the unreality of the whole idea of kingship. The majesty of kings and potentates has toppled amid men's widespread disillusionment. This insight has been signalized by the birth of democracy, whose coming has broken the ancient spell which the glamour of kings and their courts threw over the thoughts of men. The disillusionment reflects itself in the way men think about God. No more can men who think critically allow the imagery of a heavenly monarch to determine their thoughts of spiritual reality. There is no such God, men are now calmly bold to say. And this they say not only without fear of incurring the divine wrath but with the vivid sense that in denying existence to him they are doing honor to the God who really is. If monarchy in human relationships is inferior and unethical, a monarchical God is also inferior and unethical. And those doctrines concerning God's will, his covenants, his modes of operation, his plans which grow out of the monarchical conception of the divine being are, so far forth, fictitious, irrelevant and unethical.

So the modern mind is turning to democracy for imagery with which to conceive God. Just as democracy has stripped from the monarch not only the insignia and glamor but the realities of sovereignty and lodged them in the people's will, so this same movement of the human spirit is turning from the pseudo-majesty of a monarch-God to seek for the divine presence and purpose in the living world of men. We stand only on the threshold of this great quest. Whither it leads no one yet clearly sees. With what ideas we shall arrive at the end of the day none may guess. But the conviction that our feet are in the right path is profound and inspiring. To let go the imagery of monarchy and to seek for God under the imagery of democracy stirs the blood with high expectation. Gone are all arbitrary decrees, all the lonely, self-contained glory, all the arm's length reach of God across a vast chasm to set up a plan of salvation. Gone, too, is all dramatized grace. For modernism, God's life is eternally self-identified with man's. Christ's real humanity is beyond dispute. The gulf of spatial dualism and of caste dualism between God and man is obliterated. In terms of imminent justice, of inherent truth, of gracious purpose, of creative beauty, of love sharing all our sorrow and hope and sin—

yea, sharing our sin!—in thoughts like these men are striving to draw a picture of God as the eternal Democrat whose majesty is symbolized by no courtly throne but by a basin and towel.

This God toward whom the modern spirit is feeling its way is not far off, not *up there*, but within our life. It is as if we were on the front line of his purposes, and as if he were making progress through our loyalty and our valor. He sees through our eyes, hears through our ears, works through our hands. He has a vast task to do and needs us to help him. He fails when we fail. He wins when we win. We can disappoint him. We can thwart him. We can make his achievements possible. He feeds every faint impulse toward good; indeed our good impulses are his prompting. It is not just our impulse but *his will* that urges us to holiness. Everything that is good in the world, the forests and flowers, the hills and the sea, the devices of industry, the discoveries of science and the beneficent institutions of society are the work of his hands. And all evil represents the incompleteness or the failure of his work. He has pain and grief in every impure act of every man, in every immoral, ugly, unsocial, lustful, brutal deed. It grieves him because it involves him. He is not outside of the sin regarding it vicariously, but inside it, deflected for the time by it, stained by it himself, standing partner with the sinner in his sin. He does not flee the sinner, or send some one else to suffer with the sinner, but he remains and shares the sinner's sin until thereby together they cast out the sin and heal its wound.

No such truth has ever come to man equal in importance to that of a God who abides eternally in our human life as Jesus tarried with us in his short span of years. God is doing eternally what Jesus did in the narrow limits of time. He is no remote God, wrapping his regal garments about him in inaccessible isolation while his son acts out a drama of grace. But all the while God is amongst us and Christ is the first fruit of what he would do for us all.

Great and deep are the problems that arise here. The problem of transcendence and immanence, of the omnipotence and the limitation of God, of the responsibility of an immanent God for evils that spring out of the heart of nature, like earthquakes and storms, as well as for those which inhere in the human scene in which he shares—these problems are beside our present purpose to discuss. Our teachers are themselves working upon them with the diligence of a great passion. We are hardly past the stage of insight. The gathering of the data and the construction and the proof remain for the future. But that mankind is definitely turning its thought away from the kind of God whose dealings with men may be stated in the imagery of monarchy is the belief of modernism. Here, definitely, is the source of the difference between modernism and fundamentalism. The two systems begin with two Gods. What one God may logically be expected to do the other God may not do. Therefore the systems clash. Therefore the debate over this detail or that doctrine is unavailing and sterile until the issue leads back to this basic divergence in the two points of view.

And as for anthropomorphism, no one imagines that we shall be able in our finiteness to outgrow it. The soul's need of symbols as carriers of feeling and purpose is ineradicable, but whereas fundamentalism consents

to utilize the symbols of monarchy which the social ethics of our time has discredited, modernism insists that our symbolism, for moral reasons as well as in the interests of truth, must be kept up to the level of our highest ethical thinking. And the imagery of the Father, which Jesus filled with immortal radiance, remains still the richest and purest medium of faith and devotion. This conception modernism insists upon taking seriously, building its theology upon it and testing all other theologies by it.

## Personal Religion in Action

WHEN you talk with the modern American as you meet him on the streets of one of our big towns you do not feel that you know very much about his religion. In fact you are not at all sure that he has a religion. Things seem to have gotten into the saddle and to ride the men whom we are inclined to call typical Americans. And when we begin to think of words in which to commend religion as a personal experience to these men we are disconcerted as we feel about for a way in which to make the religious life as authentic as the wheels and belts and the stocks and bonds which so crowd the spaces in our national mind. When we look upon the lads of one of our great universities the problem seems to be very acute. These powerful young eyes seem so keen about all material things and so color blind regarding the things of the spirit. If you try to imagine yourself reading a mystical sonnet of Wordsworth in a college fraternity while you press in this bit of writing between eager conversation regarding the hop last night and the class election tomorrow you sense the real quality of the difficulty. The man who can make personal religion speak in simple and human and assured accents in our turbulent American world has proved his mastery in a difficult field.

And just this thing has been done by Dr. Albert Parker Fitch. He always writes brilliantly. His Yale lectures on "Preaching and Paganism" are among the most memorable in that notable series. But when it was announced that Dr. Fitch had written a novel, a good many of his friends must have held their breath. After all, the novel as a work of art has its own technique and the capacity to construct and carry forward a creditable and seaworthy vessel on the great ocean of fiction is not given to every man. However, Dr. Fitch has surmounted all the difficulties and the Macmillan house is doubtless aware that it is fortunate in being able to offer to the American public this novel "None So Blind."

Harvard University gives the setting to the tale. And one can imagine the relish with which Harvard men will read these pages which are saturated with the qualities of a life they remember so well. There is shrewd and understanding characterization, there is subtle and clever conversation, there are real boys who live right out before your eyes, and there is the sort of psychological insight which gives real distinction to a piece of fiction. The New England Brahmin class ap-

appears in its own regalia of proud restraint. The new and less disciplined social type stands all the more sharply against this background of the old and the assured. There is no self-conscious preaching. There is no cloyingly sweet sentimentality. But there is the passion of life and struggle and victory. And in all this religion is not only indigenous. It is central.

It is not too much to say that a new sense of the simplicity and reality of personal religion will come to multitudes of readers as they follow the virile tempestuous lad who is the hero of this tale. Here religion is lifted from the devotional classics and walks the campus of a great university in very modern dress. It does not obtrude itself. In one sense the book is not a religious book at all. And for that very reason it is so securely religious. The great moments find the great God within reach. And if we could convince our fellow countrymen that this is always true we could transform the life of America.

## VERSE

### Hollyhocks

THE streets of heaven, I've been told,  
Are paved with bricks of solid gold;

The gates are all of precious stone,  
And poverty's a thing unknown;

No thunder-showers enter there,  
For every day is dazzling fair.

Yet, strangely, I have never heard  
A flower mentioned, or a bird;

And I'm quite sure that I would tire  
Of playing on a golden lyre.

So, if there's room, along the walks  
I think I'll plant some hollyhocks;

And soon as they begin to grow  
I'll tend them with a golden hoe;

Day after day the stalks will climb,  
And birds will come at blossom-time.

If Gabriel should pass my way,  
I'm certain he'd sit down and stay.

WAYNE WARD.

### L'Homme Machine

STOKING, stoking, stoking—  
Days of dusty night;  
Stoking, stoking, stoking—  
Lit with red hell's light.

Pouring, pouring, pouring—  
Ladling wealth untold;  
Pouring, pouring, pouring—  
Metal gods to mold.

Molding, molding, molding—  
Lives of men inwrought;  
Molding, molding, molding—  
Men with steel are bought.

HELEN SEAMAN.

## Sticking to the Last

### A Parable of Safed the Sage

I SAT BESIDE a man in an Inn, and I inquired of him, What is thy Business, and in what Occupation dost thou earn a Living?

And he said, I am a Maker of Golf Clubs, and business is Good and Growing.

And I said, How could any man have chosen that occupation? For that it pays now is evident, and thou bearest a look of prosperity, but it was not always certain that a man might thrive making Golf Clubs.

And he said, Hast thou heard the advice that the Shoemaker should Stick to his Last?

And I said, I have heard it.

And he said, That may be good advice for a Shoemaker, but not for me. My Grandfather established this business in 1829, and it was for the making of Lasts. And my father followed in his steps and made Lasts. And I also trod in their tracks. But when the Golf Club business came along, I took it on as a side interest and now the tail doth wag the dog, and we make Lasts on the side, and pay our dividends out of our profits on Golf Clubs.

And I inquired, Out of what Wood dost thou make them?

And he said, The Handles are of Hickory and the Heads are of Persimmon Wood.

And I said, I can see a Great Idea. It is that thou shalt graft the Persimmon Tree so that it shall bear Golf Balls; so shall the same tree yield thee both Balls and Clubs; and thou shalt educate the Possum, whose home is the Persimmon Tree, to turn the Marsupial Pouch into a Caddy Bag and run after the Balls and bring them back.

And he said, Thou couldst have a great success in my Business. It is a pity to spoil a good Business Man and make a Philosopher out of him as hath been done with thee.

But I meditated on what he had said unto me about Sticking to the Last.

For there cometh a time when the Last is not a thing to Stick To.

And I remembered that all Successful men have faced the Adventure of leaving Ur of the Chaldees or the Fleshpots of Egypt or the safe and steady Job, and have gone forth in Quest of the Big Idea. For there is a time to Hold On and a time to Let Go. There is a time to Sit Pretty and be Safe and Sure; and for the majority of men that is a safe and sane policy. But the Adventurous Spirits of the world have not always Stuck to the Same Idea. They have left the Last to the Shoemaker and have gone after the Golf Ball of Opportunity.

Let no man ask me when that time hath come for him, for I know not. But I know when it came for me. And there be men who were working with me at what was then my kind of Last Making, who are at it still. And that for them was perhaps the best method, and I hope they are content.



# How We Foster War in Latin America

By Wilbur Patterson Thirkield

THE RECENT Pan-American conference, while not a failure, did not achieve its chief goal in securing the limitation of armaments and a permanent program of peace and good will throughout the American continent. The first note of the conference was a cannon shot fired by Brazil in its refusal even to take into consideration the matter of limitation of armament. This has been the cause of a state of distrust and ferment throughout all Latin America and alarming plans for military enlargements are now proposed. I am convinced that this reverts back to what appears to have been a blunder on the part of the United States in appointing a large naval mission in response to the request of Brazil.

As I was a fellow-passenger with the mission on the steamer "Pan-American" in December, 1922, I can bear witness that this mission, made up of thirty-six officers with their families, about seventy in all, in personnel reflected credit on the nation. But extended conversation with leaders of the group showed their unalterable conviction in favor of enlarged naval equipment for all nations.

## WHAT WAS EXPECTED

The outcome of the leadership and teaching of such an intelligent and enthusiastic group of naval experts on the future military life and movements of the Brazilian people and of neighboring nations appeared inevitable. It was bound to inflame the imagination and stir the military ambition of the youth of Brazil. As this nation possessed only a few antiquated ships of war, an enlarged naval and military program was necessary if the presence and great cost of such a mission was to be justified. It was predicted that this would awaken a spirit of distrust and jealousy and might stir up a spirit of resentment against the United States, especially on the part of the neighboring east coast republics. It would almost inevitably bring about rivalry in military and naval equipment. The point was also made by the leading authority on international affairs in Argentina in an article in *La Prensa* that delicate diplomatic relations might be involved because the commission was appointed, under authority of Congress, by the secretary of state acting in conjunction with the Brazilian ambassador at Washington, and not by the secretary of the navy.

Now what has been the actual outcome in the course of a year following the assignment of this naval mission? Least significant is the greatly enlarged military budget in Brazil, a nation already half bankrupt. British capital alone has there invested 285 million pounds. Nearly half of this amount is represented by loans to the Brazilian government. Brazilian currency has a low exchange value. Sinking fund payments on ten of the government loans quoted in London were in 1913 suspended for fourteen years. It is significant

that a British committee has just been appointed to urge upon Brazil the immediate task of retrenchment of public expenditures and the checking of inflation.

Yet, face to face with Brazil's financial exigency, the United States has encouraged a greatly enlarged military budget. Even more serious than this, does not the situation inevitably force on us the question whether the appointment of such a naval mission does not fly in the face of our position in the Washington Conference for the limitation of naval armaments by all nations?

## PRODDING ON BRAZIL

Most startling and ominous, however, was the attitude of Brazil at the recent Pan-American conference. Her representatives were so set on an independent and ambitious military and naval program, that it "was the rock on which the generous hopes of the Santiago conferences were shattered." A declaration of war on the part of Brazil could have brought scarcely less agitation and alarm to her neighbors than her frank avowal of a plan to place her navy and military equipment on a new and greatly enlarged basis. Thus abruptly ended the "naval holiday" for South America.

In August President de Alvear sent to the senate of Argentina a recommendation urging authorization to spend 155 million gold pesos for military enlargements. A high military chief in an interview in *La Bazon* gave as a reason, the "negative results" in the efforts to limit South American armaments at the Pan-American conference and "our state of being almost disarmed as compared with our nearest neighbors." Furthermore, the official says that while the proposed appropriation "naturally seems large the heads of the government in view of the South American military situation clearly exposed at Santiago, see themselves obliged to provide for everything which will guarantee us for the future." The startling change from a peace to a proposed war basis is revealed in the statement that "No gun and not a gram of powder has been acquired by the army since 1911." Preparation for possible conflict is indicated by the fact that plans prepared by the ministry of war accompanied the requisition of the President.

## EVEN URUGUAY ALARMED

"The exaggerated armaments of Brazil" have also been the occasion of alarm in Uruguay, another east-coast neighbor. According to the Associated Press, in a dispatch from Montivideo under date of August 14, "Senator Gimenez de Arechaga yesterday interpolated the minister of war regarding the real state of efficiency of the Uruguayan army in the event of an international conflict." Before the senate Colonel Riveras, the minister, assured him "that the government would soon send to congress a bill proposing a new plan for the organization of the army in accordance with the progress at-



tained by military technique." "Senator Arachega maintained that if all nations of the South American conference were not near war they were confronted with the prospect of living in an armed peace or under the constant menace of war. . . . Misgivings exist between all the American nations." He also expressed the opinion "that the most disquieting factor in the continental situation was in Argentina and Brazil." "Senator Arachega analyzed the military and naval developments of both these countries, giving figures which he said showed the exaggerated armaments of Brazil. This, he added, was undeniably the cause of the prevailing disquietude on the continent."

#### SITUATION IN CHILE

The situation on the east coast as related to enlarging armaments would appear almost hopeless in view of a message in the New York Tribune from Buenos Aires, on November 7, as follows:

A Santiago dispatch to La Nacion says it is learned that the Chilean foreign office, after sounding Argentina and Brazil, has abandoned its latest effort for armament limitation by the three countries in view of the impossibility of reaching an agreement.

The correspondent adds that conversation regarding the organization of an arbitration tribunal to consider all questions, including that of armaments, arising among the three nations has also been abandoned. He says it is believed that despite the pacific intentions of President Alessandri and the government at Santiago, Chile will be obliged to arm.

In view of the above situation, does not the question inevitably arise whether the sending of the naval mission has not encouraged Brazil in an ambitious military program altogether out of harmony with the Washington conference on the limitation of armaments?

It is interesting to contemplate the contribution to Pan-American confidence, security and peace that would have been made if the United States had said to Brazil, in response to her request for an American naval commission: "Under the terms of the Monroe doctrine you are assured of protection from all foreign aggression, and with our program for Pan-American peace, cooperation, and good-will, no neighboring republic will invade or molest you. What you need is not ships, but schools, and we'll help you build them; not more soldiers, but more teachers, to cut down your perilous 90 per cent of illiteracy. The ignorance of your people is your worst enemy and the potential foe of your republic. Again, what you need is not millions in armament, but millions in railways to develop your wasted imperial resources and to bind together in unity for trade the unmeasured stretches of territory now untouched by railway lines, which are largely confined to a small corner of your republic." It would appear that instead of such a consistent and pacific program the United States has encouraged a big military budget in a nation already with strained credit and undeveloped resources and has provided for the education of her youth in the arts of modern warfare and in the methods of aggressive military strategy.

#### RECALL THE MISSION!

In the interest of our Pan-American relations; in the interest of our leadership in a world program for limitation of armaments; in the interest of permanent peace, cooperation and good will among the republics of the western world, may we not well raise the question as to the wisdom, not to say, the urgency of the recall of the Brazilian naval mission?

## The Crucifixion

By Edward A. Steiner

**V**ENZEL MUKA, the landlord of our long and crooked tenement was an infidel. He was a baker, but the baking was done by his helper Pavel, and by his wife; while he managed the buying and selling. Largely however, he devoted himself to talking "pheelosophie," as he called it, and according to him, "pheelosophie" admitted of no God, or of heaven or hell.

He was stingy, a miser almost, and rich in golden ducats, which people said he kept in his stocking, no bank being available.

The peasants said that he was rich because he had pawned his soul to the devil; but most probably he was rich because he sold skimmed loaves of bread made heavy by other substances than rye flour, and weighed his grain on loaded scales.

Our living room adjoined his shop, the bake oven furnishing us heat, and his conversation irritated or amused us as the case might be.

"God be praised!" a peasant woman would say as

she came in early in the morning for the daily bread.

"God nothing!" he would reply. "Do you believe, you stupid woman, that God got up this morning and heated the sun as I did my oven? The sun is a lake of fire, it always burns, and if God would come near it, it would burn him up."

"God help you in your morning's work," the woman, undismayed, and unenlightened, would say, as she left the bakery.

"Hey Pavel, did you hear that? God will help you in your morning's work—but don't wait for God. Hurry up with that wheat dough. The rolls have to be at the priest's house after early mass. He has eaten of the Holy Bread but he is hungry still. Miracles don't happen any more, they happened before people knew pheelosophie."

"Praised be the Lord Jesus Christ!" a pious soul would exclaim, sniffing the air, sour from leaven.

"Praised be the devil! What do you want?"

"Two pounds of rye bread." And the baker would weigh it, his heavy hand on the scales.

"May the virgin Mary, mother of God, intercede for you!" the pious one would say in departing.

"May the virgin Mary intercede for herself, she needs it, that vixen. Mother of God! Virgin Mary! Pouf! They believed that before they knew pheelosophee. Stupid peasants, if they only knew pheelosophee, they would get rid of all this hocus pocus."

But the peasants' brain was not made for "pheelosophee," and they believed the simple things their priest taught them, and ate the soggy bread and their cabbage and scant piece of meat, and thanked God for his bounteous care, and did their hard tasks without complaint; unless alcohol was taxed too high, or the crops failed, and then they beat the Jews.

One Sunday evening when Venzel Muka had imbibed freely, he grew abusive, and we heard his curses and his triumphant arguments with his wife, out of whom he was trying to thrash her belief in the holy virgin. She defended her faith as best she could, with words, until he called her *tsort*, which means devil, and fled, pursued by her, triumphantly brandishing a huge broom of twigs. He went reeling to the market place, and there I saw him, in front of the great crucifix on which hung the pathetic figure of the Christ, who through all the week, in the centre of the town looked pityingly upon his children, who haggled, hated, raped, betrayed, and then prayed him for forgiveness.

The market place was quiet, the shops were closed, but the four inns, one on each corner of the *Rinok*, were open. There the poor sought solace for their cares, and drugged their cravings for more and better food, into quiet dullness.

They were served their drinks by Jews and Gentiles, two Jews and two Gentiles. The drinks were the same, the Jews watering theirs a little more—so much the better—and charging less. They sold on credit too—so much the worse.

Venzel Muka was nearly as tall as the black cross, and standing there with outstretched arms, he quite hid the form of the crucified one.

In his loud, shrill voice he called out: "You saved others, yourself you cannot save! Come down from the cross, you Jew! Come down; why can't you? Eh! You descended into hell, why not descend to earth? I defy you! Come down, you bastard Jew!"

The wind was rising. Perhaps the loosened figure of the Christ, made of painted tin, swayed and strained against the nails. What I saw, was the drunken baker driving the nails, the jagged nails, with his hard fist, farther into the painted hands and feet.

The thing I best remember and which impressed me most, or else most vividly comes back as the past grows luminous, is that he called him a "bastard Jew," and my heart went out to him at once. I pitied him, and oh, I knew just how to pity him! No Gentile knows the woes of Christ as we who are his kin, and not so alien to his spirit as they think. And so I pitied him because he was a Jew, smitten and cursed, and crucified again, by one for whom he died.

Comrades I felt we were, in common grief, a grief which had broken his heart; and whenever I was hurt by flying stones, or harder words, the hurt was less, because dimly I felt, that we two shared a common lot, though they called him son of God, and I was but a little Jew.

The next day our landlord cursed much more than usual, and did not reply to pious greetings with his deep "pheelosophee," but cursed the peasants from his shop, and cursed the helper and his wife. His head was sore from wine, his hand was sore too he said, a painful bruise, which did not matter much. Hot dough would help it and heal it; but it did not.

The second day it was more quiet in the shop and the third and the fourth. The fifth day the doctor came—too late.

"Blood poison" he said, and the seventh day early in the morning before dawn, we were awakened by a tinkling bell, a slow and solemn tinkle, like water dripping from the roof.

We smelled strange odours above the sour smell of fresh baked bread, and heard strange words chanted in mournful cadence; then a long confession amid groans that made my blood run cold—then prayers to be released from pain.

He had chosen this penance for himself! He was to be carried to the market place to make amends for all his blasphemies.

It was Sunday again, but Sunday morning with a lusty market to begin the day of prayer and rest.

What year or month that Sunday was, I do not know. The early fruit was ripe. There were plums, yellow and blue; soft, rich juicy plums, and pears, small and round, that drew one's mouth into a knot. The peasant women brought this fruit of the young summer, and much beside, in baskets, tied with linen cloths to their straight backs. The fruit lay in little heaps, so many pieces for so much, to be haggled for. There were butter and eggs, spinach, beets, and huge, sharp radishes. These last the baker loved to eat, to make his wine the tastier.

Chickens and geese and ducks, craned their necks out of their basket prisons, and after the purchaser had felt for fat, and soft young bones, they were carried off, protesting.

All through the motley crowd Venzel Muka was taken in a wheelbarrow. Dark eyed Jewesses filled the narrow path as they bargained for geese, for the next sabbath meal-to-be, fattened meanwhile into breathlessness.

Well clad, well mannered burghers, wives were laying in their stores, and poor, pinched beggars in the midst of this plenty, claimed their share of food, like birds who had not "reaped or sown."

Behind the wheelbarrow came the baker's wife, gaunt and worn, yet sweet withal; for she had faith in God and in his saints, and in the holy virgin, who bestowed her sweetness on such as these, as the moon is lighted by the sun.

Beside her walked the baker's helper, bent like a

crooked tree. His body always leaned on that side on which he lifted heavy loaves of bread into the yawning mouth of the great oven.

He knew all his master's sins, that were mixed into the bread—his false balance on the scales. He was too dull for his master's "pheelosophee" and he questioned nought, but why the soup was not as thick as it might be, and the meat was gristle and not fat. He never cursed his God—nor yet his master. As he walked, he swung his long arms, his crooked body swaying as if he were shoving loaves of bread at every step.

In their brightly colored Sunday best, the peasants who lived in the baker's tenements—crowded beehives without drones, but also without honey—joined the crowd, with their children, who looked longingly at the plums and pears. My dear mother leading me, ended this doleful pilgrims' march.

Around the crucifix were booths, rude structures, festooned with shoes and hats, kerchiefs and honey cakes. A gambler was offering dice to lucky throwers, and gypsies were telling fortunes, or selling nails made at their crude forges.

Calves and lambs, all black, and soon to be meat and fur were sold, peasants and butchers striking hands with the bargain made, and sealing it besides with drink in one of the four crowded inns.

To the crucifix they brought the baker and laid him on a bed of straw, and there he made his plea for forgiveness, for calling the Christ a bastard Jew and striking the hands and feet of him who always has been and still is crucified by every sin.

"Jesize, muy Jesize! Jesus, my Jesus!" he cried. "Forgive me and ease my pain, and cool for me the fires of hell, which now I feel."

The words came first in a torrent, then haltingly, as if his "pheelosophee" were interfering with his confession. His whole intellectual processes, like an automatic machine, had worked at a certain formula of denial, and sudden affirmation was no doubt, difficult. Perhaps, and that more likely, this intellectual process had not gone deeply into his nature, but was, as it often is, a bit of bravado, a natural quarrelsomeness, a fighting with the tongue rather than the fists; and that he always knew there were God and heaven and hell, as all his fathers knew before him.

"You're not a Jew! You're not! You are the Son of God! Forgive the insult!" he cried.

I wanted to run away, for something hurt within me, like the driving of the nails again, with words not fists; but mother, who was wise, held me and we watched the scene, and I was glad I did not leave.

He called his wife and kissed her, and bade her forget his hard words, the hard labor he imposed, and then he called his helper. The poor, dull fellow wept, and the dullness in him was washed away by tears, like dust on a window pane, by beating rain. It seemed for once that he could see that there were other things he lacked beside thick soup and fatter meat. The dying man asked him to forgive the long, unpaid labor, the sin of mixing bad flour with good. The loaded scales

he did not mention; perhaps it did not matter, but all the peasants wondered why.

Then came his tenants, one by one. Magnanimously he forgave the rent they had not paid. In forgiving debts he may have hoped to be forgiven, and then he asked for my mother and me. I had never seen a dying man, dying and face to face with judgment day. He was a gruesome sight with his ashen pale face, his bushy brows like two huge leeches over his eyes, the thin, pinched nose, the nostril dilating as he drew sharp breaths; the huge mouth had fallen open, the lips were scalded by fever and his tongue trembled as he asked our pardon, and begged us to forget his "pheelosophee" and so escape the sure hell—and believe the gospel. Then his duty done, he turned from us crying, "Jesize, muy Jesize!"

He lay silent, his little eyes turning from right to left and up and down as if to say again: "Forgive the smiting of your hands and feet."

He spoke no more; but lay there till the bell tolled the tenth hour. I know the hour, because the omnibus which bound us to the far away railroad, was leaving the market place. It always left at ten o'clock. The bells on the horses necks tinkled, and as they trotted out of town, he must have died.

A peace came over me, a quietness, a solemn hush, as if the great, good hand which moved over those feverish limbs and stilled the heart, had touched me in the passing.

Often since have I felt his nearness: when I have forgiven all those who hurt me. When I am reluctant to forget real or fancied wrongs, and cannot love my enemies, I see Venzel Muka, the baker, on his bed of straw, and feel the passing of the gentle hands, the smitten hands of Jesus the Jew.

## Labels.

By Jacob Simpson Payton

WE WERE CHECKING our coats in a country club near Pittsburgh when my friend, who has inherited a fortune and whose time is occupied with spending the income thereof, remarked that in his judgment the best day's work that could be done for the republic in its present condition would be that of providing a little target practice for a firing squad, by backing up against a wall a half dozen radicals of both houses and supplying plenty of cartridges among which were no blanks. I plead for a trial, conviction, sentencing and the providing of spiritual advisers. But my friend was for no quarter for the radicals. They are the direct cause of all our economic and industrial woes and a puff of smoke, a salvo of rifle shots followed by a half dozen thuds on the frozen ground would be the quickest and most expedient way out of the muddle. He seemed visibly disturbed when I asked if he did not think it would be better to allow the country to struggle on a little longer with the radicals inasmuch as there might be some conservative cabinet members with oily records whom he might wish to add to the guest list of his sunrise party, thereby saving



extra time and trouble by attending to the whole business nicely in a single day.

At last I told my friend that while his method would be a capital way of producing corpses it never would make conservatives. Furthermore it would be inhumane to awaken a radical from a sound slumber and drag him out to look blinking into a row of musket muzzles. A better way would be to allow him his sleep and no matter in what land he drifted, to wake him when he awoke. If he tipped the Romanoffs out of their throne chair and helped himself to the seat, then put upon him the responsibility of providing fuel, food and clothing for one hundred and thirty-three millions of people and of maintaining trade, international goodwill and a contented citizenship. If he took the government out of the hands of the conservatives, as Ramsay MacDonald has done, then place upon his shoulders the heavy burden of debt paying, unemployment and colonial administration. If he wrests an eight hour day from the steel corporations do not shoot him for it, but make him or his representative share in the business until, like his employer, his nights will become sleepless through worry and often he will be obliged to stay until after the elevator operator has gone.

#### THE "RED"

Presently we joined the rest of our party at a table before an open fire and my friend jocularly introduced me as Comrade Lenin, regretted that he could not provide the Communist fare of vodka and black bread for me instead of tea and turkey sandwiches. It is alleged that there are country clubs which some people enter sober and come out drunk. I went into and came out of this one a hater of violence, yet because I proposed a conservative measure I was labeled a radical as quickly as a Florida grapefruit is stamped with an indigo gosling. My friend proposed the firing squad of the revolutionists and he left an honorable conservative.

A day or so later I ran amuck of another plasterer of false labels. I chanced to come upon a company of young married people just as one of the party was saying in a rather excited manner: "It was positively the worst thing I ever heard from a pulpit. It was so utterly cowardly, unpatriotic and insane that could I have induced my husband to accompany me I would have stalked straight down the aisle and out of the church." From her vehement manner and from the looks of horror on the faces of her hearers I concluded that her minister had said the President should be shot or the flag was not worth saluting or something equally startling. But it seems that her minister in the course of a sermon to some veterans of the world war, after paying a tribute to their sacrifice, told them that war is un-Christian and futile and had urged them not to be swept into another war by propaganda, but to exercise their own judgment. I came to the defense of the preacher by saying that it had been pointed out truthfully that about all this war had left the world was debts, widows, orphans, wooden legs and fires of hatred smoldering beneath every capitol in Europe. Furthermore France maintained a greater army than in pre-war days and England was racing against that nation in army aeroplane production just as she had raced against Germany in battleship building prior to July, 1914.

Of course my friends who were horrified at the minister's remarks hold to the old notion that a true patriot is a soldier with a New Testament in his pocket thrusting a nice,

shining bayonet down some one's parched throat, or a red-faced politician waving the starry flag and shooting off some vocal skyrockets of misinformation. Therefore when I suggested that there were other ways by which a patriot could express his love for his country and serve his fellowmen, a labeling, while not as violent as the one which marks the Coolidge administration, was duly inaugurated. Though nothing I said warranted it an attempt was made to label me as an unconditional pacifist; as a man who would crouch in a federal prison cell and caress a white feather when duty called rather than pump a smoking gun in defense of my fireside and loved ones; as a bullet dodger who would be willing to become a draft dodger like the infamous Grover Bergdoll. Very harsh these friends who wanted to placard me up like a Broadway "sandwich" man. But the "sandwich" man along what Emerson termed New York's "two miles of hog trough" and I had this much in common—we were carrying someone else's placards and they were false.

#### THE "HERETIC"

On the following Sunday I was the guest of some friends at dinner. I had no sooner asked grace than a young woman from an eastern college spoke in praise of Dr. Fosdick, who had recently spoken in chapel, and asked me what I thought of him. Of all questions just after grace had been asked at a conservative table! I stated that my youth had been spent in such an environment of orthodoxy and old fashioned evangelism that it was hardly likely that I would ever become a so-called heretic, yet I liked his writings very much. Simultaneously a half dozen soup spoons were lowered and as many voices asked in chorus if I held his view of the virgin birth. I replied that I had never seen a statement of his in which he denied the virgin birth and, while it seemed necessary for me to believe it, I felt that Dr. Fosdick was right in advocating tolerance toward those who because they felt that since Jesus never mentioned it and two of the gospels are silent on the subject the doctrine had no right to be made the basis for fellowship in the Christian church. Instantly the posters of false labels began to work on me. I was lending aid to the enemy who sought to destroy the faith once for all delivered to the saints. In my tolerance for doubters I was lowering the standards of historical Christianity. I was disloyal to the doctrines of my own church. I was a coward to seek a middle ground when these apostate times demanded that every true Christian be found on the firing line.

And so in less than seven days I got plastered up with enough false labels to paper a good sized room. I was branded a radical by a conservative who advocated a measure which would have made Herrin, Illinois, seem like a meeting of Friends. I was stamped of questionable patriotism by those who threatened to desert their minister because he advocated the principles of the prince of peace. I was labeled a heretic by the spiritual children of a church founder whose motto was, "Think and let think."

Some day, I suppose, the Republicans will cast me out into utter darkness because I think Woodrow Wilson wrote unusual English, and those possessed of Anglomania will deny me fellowship in the English-Speaking Union because I like French pastry, and some bigoted protestants will ostracise me because one of my favorite hymns is Cardinal Newman's "Lead, Kindly Light."



# The Children's Internationale

By Chester B. Emerson

The children sing in far Japan  
The children sing in Spain—

**A**ND THEY SING ALWAYS and everywhere if they are given half a chance. A little food, a little clothing, a shelter, and a bit of kindness make them happy. It is amazing how much they can endure and smile. Experiences that turn older heads gray leave them only with a hunted look that runs to cover at a cheerful word. Tragic events that break men's hearts, bend their minds and souls. But they rebound to joy as a beaten tulip bed lifts itself to sunshine after rain.

I think I shall never need to look again at a map of the eastern Mediterranean. Its long indented coastline seems in my memory like a moving throng of children circling those sturdy shores with faces turned westward and their myriad hands outstretched. So great the sound of their voices it would seem their song might reach all America and they are singing

My country, 'tis of Thee  
Sweet land of Liberty.

Liberty! do they know what they sing? They have never had it nor have their fathers. Being children perhaps they can dream about it. And then there are so many young men and women from America to teach them, whose hands are full of healing, whose faces shine with The Light, whose hearts are aglow with a love that recalls the Gospel.

## FIRST AT CORFU

I saw them first in Corfu, where so many have dreamed of empire since the legendary days of Ulysses, whose boat became that little islet off shore. There are hundreds of them up there in the outbuildings of Kaiser Wilhelm's palace. It's only a stone's throw to the very room where he sat in a training saddle, ingeniously arranged at his writing desk. I heard them singing in the night as I stood beneath the huge bronze statue of Apollo in the garden and gazed at the near shores of Epirus and Albania faintly outlined in the light of that glorious sky. There are hundreds more in an old warehouse down by the docks. They sleep in blankets on their chicken wire bunks one above another. They cook and cobble, they make or mend whatever they all together may need for food and clothing and shelter. And they sing! I heard them after they had "orated" in English: Paul Revere's Ride and Sheridan's ride and every other ride in American patriotic poetry that has cost more heartache and headache to small boys than ever they cost their heroes. There had been a tableau of George Washington blessing the children whom he had saved. Then eight hundred boys stood up and sang "My Country, 'Tis of Thee"—all four verses without a hymn book. That was hard enough to bear. But when they sang "Way Down Upon the Swanee River," and rose to its climax

All the world is sad and dreary  
Everywhere I go—

O take me back to my kind old mother  
There let me live and die.

the hearts of their hearers broke. Where were their mothers? With the other martyrs—in the arms of God!

I heard them sing again in sight of the old temple at Corinth, before which St. Paul spoke for and in the name of Him who was a friend to little children. Twenty-five hundred of them about equally divided between boys and girls filed into an open air dining room improvised from the old horse sheds of the Greek army. And there, with bowed heads, they chanted an old medieval grace before they sat down to their dinner of chick pea soup and bread. How many children at home that very day, picking the bones of fried chicken, never thought to thank God! There on the sands outside with only the sky for a covering lay a thousand little pallets side by side where night folded them in while God hung out his stars for candlelight.

## THE FOUR R'S

But they are taught other things, too, self-respect, reverence for others, responsibility for property. This last was unforgettable. The floor of an old barrack was lined on one side with rows of broken boxes which had brought canned goods from home. I looked at them wonderingly. Here was a maimed doll, there a frayed ribbon, perhaps only a handful of smooth pebbles picked up on the shore, in some only the torn remains of a shredded wheat biscuit carton. To my puzzled question came the answer, "They are children's boxes. Everyone, you see, wants something to which he can say 'my.'" Yea! in those ancient countries where everyone takes what he can without reason or right, there is a new generation arising who will respect property because they have some, who will recognize the rights of others because they cherish their own. Who knows? Perhaps these who have come out of the great tribulation are the saving remnant who shall build a better life in these old lands.

And to help them are those thousands more in Oropos, reaping the wheatfields by the sea; in the island of Syra, making their truck farms even as they mix the mortar and carry the field rock to build their own asylum; in Thessaly, where they are organizing agricultural communities, five thousand strong. Through all the islands and on the mainland these children are gathered, going to school, as in Cephalonia under an occasional plane tree, or in some old palace, or on the sunburnt sands by the sea, learning the three R's and that greatest R of all—righteousness.

## HOW DID THEY ESCAPE?

They are all ages—some so tiny one wonders how they survived the hardships of the Great Disaster. There on the hilltop looking down on the ruins of Richard Cœur de Lion's Crusader's Castle at Sidon is a pasha's palace with rough new outbuildings, filled with hundreds of little ones, all under four years old. I can see them now, playing all the old games of childhood, and the newer kindergarten ones, too, and singing as though there were no hatred and murder in the world.

I know what Christ meant when he answered the query, "Who is greatest in the kingdom of heaven?" I saw just such a child in Beyrout—a glorious fairy, all brown curls and brown eyes and a childish accent which taught me how beautiful the English language can be. A bundle of rags moved by the roadside on that long retreat before fire and sword. An American doctor's wife stooped and uncovered an unconscious baby. No protestations of its uselessness prevented that mother from carrying that child in her arms. After months of careful nursing the child recovered. Today her little soul looks up at you and you know why you will have to wait at the gate of heaven till the children pass St. Peter. Her name is Azadhoui—"Child of Freedom." I cannot but think of it every time I sing "Sweet Land of Liberty."

#### THE ROLL OF HONOR

What more shall I say? For time would fail me to tell of the boys at Jubail who are breaking stone and mending roadways, or learning to be artificers of silver; of that group that have built a whole wooden village with their own hands at Ibrahim, of those sturdy youngsters who have excavated and rebuilt the old mill and outbuildings in an-

other village, of the hundreds of girls in eighteen buildings high up in the Lebanon at Ghazir, learning to weave the finest oriental rugs, even carding and dyeing and spinning the wool; of the lacemakers in Beyrout, etc. Where are they not? There are babies under the very eaves of the church of the Nativity at Bethlehem. In Nazareth across the narrow streets from the church that keeps worship over the cave of the Holy Family, boys of twelve are learning to be carpenters. They are even going to school by the hundreds in the courtyards of the great church and monastery that occupies the site of the house of our Lord's brother James in Jerusalem.

And when they sing "Praise God from whom all blessings flow," they look not so much up as out, as though they thought the divine providence were just now living in America. If "mercy and goodness is following all their days" as they recite the psalm so feelingly, they know quite well whose human hands are conveying it. All hail those wonderful men and women who are carrying this saving ministry to the old world! They give us a right to hope for our country.

Can you hear the children singing? It is the finest Internationale ever sung by mortal lips.

## CORRESPONDENCE

### Make War a Crime!

EDITOR THE CHRISTIAN CENTURY:

SIR: I sent you a line some time ago tendering a word of commendation, but I feel that your editorials on militarism and war deserve more than a line of congratulation. Steadily, logically, remorselessly, you are exposing the utter futility of all efforts to end war so long as nations continue to recognize war as a moral and legitimate institution for the settlement of international disputes. The task is a tremendous one. But nothing less than the condemnation through international law and the understanding of nations that war is a crime will mark the first successful movement toward its destruction as an international institution. You had just as well undertake, in my opinion, to build up a code of municipal law around the conceded proposition that the malicious killing of a human being is legitimate as to build up a code of international law of any worth whatever with the concession, express or implied, that war is legitimate. If the United States or Great Britain may invade any country that either may see fit to invade, and in doing so violate no provision of international law, then you have a situation in which the whole structure of civilization, its laws, its customs, its practices, are organized and built around the institution of war. Everything must conform to the proposition that war, the indiscriminate killing of human beings, is legitimate. Why not build our international code, our domestic laws, our habits, our thoughts, our moral vision, around the proposition that war is a crime?

How vain have been the efforts for three thousand years to end war! After all, it is not so strange that nothing has been accomplished; indeed, that things grow worse. Every scheme for international peace yet devised and put forth has in the last analysis rested upon the doctrine of force, upon the concession that war is legitimate, that international disputes shall be settled by violence. No scheme or plan has dared to declare what is in the heart and mind of every person, that war is a crime. This is the tribute which all advocates of peace have at last paid to the god of war. Even the plan of William Penn recognized war as the final arbiter of international disputes. The fight to end war has never really had back of it as support, the moral and legal condemnation of those who sought to end it. We have been endeavoring to inhibit, or prohibit, that which we dared not denounce as criminal. The whole

world has been permitted to look upon war as legal, and so long as legal, moral. What would be thought of a criminal code which would seek to prohibit murder by merely prescribing the kind of weapons which should be used in the killing? Who would expect to control dueling by writing in the criminal code that duels should be fought with a forty-four calibre pistol rather than a forty-five, or with a bowie knife instead of a sword.

It seems to me that the first successful step in the ending of war is to declare it a crime, to array against it the moral and legal condemnation of mankind—to outlaw it—to place it outside the pale of respectability, of legality—to brand it as a criminal monstrosity. Other steps will follow.

Washington, D. C.

WILLIAM E. BORAH.

### False Ideas Behind War

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad to learn that your editorial on "Let the Churches Outlaw War" has made the same strong appeal to many that it did to me. You are on solid ground in giving us a new, definite and practical idea in this matter, for it is only new, definite ideas and attitudes in regard to war that can bring about its abolition.

A sound, practical, free association or league of nations may be of much use as an instrument for giving expression and effect to right ideas and attitudes, but the cultivation of such ideas is the important thing, for without them no governmental body can accomplish much, and with them prevailing no particular institution is necessary to give them effect. The placing of reliance, as is done by many, on an institution, on governmental machinery to prevent war is a great mistake, and will prove a great handicap to the cause.

It should be recognized that our people entered the recent war, though partly from high motives, largely or chiefly because of several mistaken ideas that we can correct, such as the following: That we should expect a nation engaged in a deadly struggle to refrain from using any means at its disposal that it has good reason to believe would save it from defeat; that it is a mark of dignity or courage, as the old duelists thought, to be very sensitive or hasty about taking offense and that we can maintain our national honor only by going to war; that it is good policy and right to fight

when it seems advantageous if we fear we may have to fight anyhow some time later; that some other nation is composed of strange, inhuman, extremely selfish and wicked people quite lacking in the human and moral qualities that we possess; and that a just, acceptable and settled peace, and the general welfare of the world can be secured by force and war.

More power to your splendid contributions to right ideas and a right attitude about war.  
Cleveland, O.

F. A. SIMPSON.

## One Use for Another War

EDITOR THE CHRISTIAN CENTURY:

SIR: Please send me two copies of your valuable paper containing your brilliant article on "Wilson and Lenin." It is very fine. I want to see if our local paper will not publish it.

I wish you would keep up the war on the blindness to the dangers that lurk in unhappy divisions of Christians, which are a large cause of the present demoralized conditions throughout the world. It seems to me that the faith and order movement proposed by the Episcopal Church and accepted by all the other churches excepting Rome presents a program which promises a solution for the difficulty. I wish you would write in advocacy of it from time to time. Nothing but the ignorance of the people as to the extreme criticalness of the situation accounts for their otherwise criminal indifference to the subject. It may be that nothing but another war worse than the last, in which our whole civilization may be wrecked, can awaken them, so that afterwards, out of the fragments, they will build a church which Jesus will approve and bless with his indwelling presence.

J. S. JOHNSTON,

San Antonio, Tex.

Retired bishop of West Texas.

## Keeping Congregationalism Congregational

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Frank Dyer smells conspiracy. Strong word this is: brave word. It stirs one up, and tempts to argument. As I read his open letter to Congregational secretaries I am moved to do something, although I am not quite sure what it is. Shall we gird the sword for the slaying of this crop of Congregational kaisers who prepare to sacrifice us to their Molochs, or shall we remark that all the reversionary deeds in the Pilgrim fold seem to avail nothing in silencing Frank Dyer?

Congratulations on the document. Elijah at Mt. Carmel calling upon the people to choose between Baal and Jehovah has nothing on this. My only query is whether Dr. Dyer has located the Baal in the plot.

He tells us about Congregational secretaries. We have them, a number of them. There are various brands. We make them in all shapes and sizes and shades. There are probably some who have gazed too fondly upon their neighboring bishops, and have dreamt of the day when they, too, might be called, Lord, Lord.

You can't lump them. As with pastors, some are wise, and others not so wise. Some read the Outlook and others The Christian Century. We have them all.

But Dr. Dyer lumps them. He lines them up in the cold, gray dawn, and turns his machine gun on them. He tells them what they do. They take reversionary deeds in return for missionary aid. They deny the independence of the local church. They love power. They rob us of our cherished liberties. They wax and grow fat on the devouring of our liberties.

"Button, button, who has the button?" Where is the monster? If Dr. Dyer has him, I suggest he produce him, that we may chastise him as he well deserves.

Dr. Dyer goes forth to war. I cheer him on. If there are abuses, fight them. If there be tyrannies, destroy them. I would humbly suggest that a rifle is better than a shot gun. There is danger of shooting the wrong secretary. If some lone secretary thinketh himself like unto God, speak unto him. Better still—laugh at him. But pick off your man, and don't pepper the crowd.

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We need shed no tears for the democratic institutions of Congregationalism. If this monster exists, we shall deal with it. The spell of the Pilgrim faith is not broken.

Dr. Dyer quotes from the first secretary of the national council. They are good words, and true words. His successor in that office carries on and commands the affection and respect and admiration of the free churches of this freedom loving communion. If there be time servers and machine builders among our secretaries, Congregationalism has latent powers of catharsis which will attend to them.

Thank God for the free fellowship which gives Dr. Dyer this perfect freedom to speak his mind. No one in the Congregational churches of America would wish to suppress such liberty of utterance. Dr. Dyer can occupy a pulpit promoted by secretaries, financed by secretarial conspiracy, made possible by secretarial enthusiasm, and still be free, free to rise in his wrath, and crush any tyranny.

Dr. Dyer's letter is the best proof that the thing he fears has not yet.

United Congregational Church,  
Wichita, Kansas.

HUBERT C. HERRING.

## Childhood and Fundamentalism

EDITOR THE CHRISTIAN CENTURY:

SIR: Local fundamentalist effort springs up at unexpected spots. A staid suburb made up of, for the most part, liberal-minded people, might be supposed immune from a direct attack of this influence. But a devoted public school teacher, not connected with any local church takes it upon herself to meet thirty or more pupils, boys and girls, on Sunday afternoon at a private home for Bible study. Her motive is high and Christian. About a year ago she attended meetings of the old revival type and was converted. She knew herself "saved," and is "happy." It speaks for itself that her experience and views are strictly of the present Moody Institute order. She is an avowed fundamentalist, even to the point of thinking that the Lord Jesus' visible, physical coming and reign is set for not more than seven years hence. One can gather what is the content of the teaching which these children of ten to twelve years are taking in. Tracts published by Moody Institute are distributed to her class and carried home. It is a mild comment to say that some of this literature is unsuited to these young minds. This private Bible study was started without consulting local pastors. The parents themselves did not know the real significance of this religious effort, and now are disturbed as to the effect of it upon these tender minds.

Lombard, Ill.

QUINCY L. DOWD.

## A Benevolent Bombshell

EDITOR THE CHRISTIAN CENTURY:

SIR: It is respectfully recommended to all superintendents, stated clerks, extension secretaries and other functionaries at denominational headquarters, who have the devising and printing of questionnaires and blanks for statistical returns by the local churches, that there be inserted in the same a few questions after this sort.

1. What is the state of religion and the condition of churches generally in your community? (This always to top the list).

2. State in detail what the church you serve has been enabled to do for the general religious interest and particularly for the welfare of sister flocks. What mutual service, are you and brother pastors rendering?

3. Is there overlapping or other duplication of work which it is in the power of our denomination to remedy? If so, what remedies can you suggest?

4. Is the church you serve, in the judgment of yourself or other observers, unnecessary in your community? Would its withdrawal leave the community impoverished after reasonable time for resultant readjustment?

N. B. A frank reply will be appreciated at headquarters and we pledge the powers that be to see to it that you lose nothing in livelihood or standing, should your reply lead to sacrifice of your present pastorate.

5. State whether in your opinion any sister church of your own or other denomination is superfluous as respects efficient and economical ministry to your community. In such information, which will be confidential so far as its source is concerned, you are affectionately counselled to avoid hasty judgment, the influence of any personal jealousy or consideration of self interest. If your reply indicates conditions that suggest such procedure, the facts will be laid before the headquarters of the denomination interested or such interdenominational clearing house as may now exist or be formed hereafter.

6. What new organizations or enterprises looking to the religious welfare of your community have been planned or inaugurated, and what cooperation are you and your people able to render?

Halley, N. J.

FREDERICK W. PALMER.

## Overchurching Reduces Number of Ministerial Candidates

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been my privilege recently to visit one of our smaller denominational colleges and meet the young men and women there both formally as a speaker in a series of addresses and informally in conferences. I talked with several young men of unusual promise who were considering the ministry as a life work. Several had been sent to small towns for summer work during their vacations and in every case these men were hesitating about going on because of the overlapping of churches and the consequent limitation of opportunity. They frankly said that they valued their lives too highly to invest them in a work where such conditions existed.

I believe this is a wholesome sentiment, and it is sure to limit the number of men entering the ministry, but, what is more serious, it eliminates the choicest men and leaves the really worth while opportunities to less competent men.

It is a cheering sign when our young men take this view of the situation, but it is a tragedy that the denominational leaders are failing to work together to remedy this evil. Some are; others must if the kingdom of God is to have its way and competent men are to devote their lives to the ministry.

Ames, Iowa.

H. K. HAWLEY.

## Blessings on Him!

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading that Narrow 2x4 letter of Protest by that Poor old Partisan Welsh of Mo. I want to Write you my Approval of everything in your most Real Common Sense Journal of Christ's Religion. Indeed I wish all the youngsters of the World would read the Christian Century, No wonder the youngsters are pushing away from a lot of the old time People, That poor old Closed minded Mortal is a fair Sample of the Ism's & Parties that are fast Fading away, God Speed the Fading Process, & God Bless The Christian Century & all that work to make it the Gospel of Jesus Christ."

I had never read any literature but Fundamentalism, Until I read The Christian Century, I was raised among Methodists & Baptists & of course raised in Division, Confusion & Strife. It certainly was Real Christ Manna to me when I begin to read the Christian Century Of Unity & Accord; I believe Sectarianism is the Rottenest Sin there is in the world today.

I always mention your Christian Century of Gospel Truth to all my friends, & I hope there will be several of them subscribe for it. I have been a victim of Denominationalism, such as Baptist, Methodist, Pentecostal, & Seventh day-ism. The Denominations & Lawers have nearly broke me, also Vamp women. At present I am very low financially, But I notice you quote from several different publications, It occurred to me, after you have read these you have no further use of them, I would be glad to have some of them—especially the Modernist publications; I would like to have some of the Congregational, Unitarian, & Literature from the Modernists Colleges & etc. It would be helpful to give the address of the



appreciate a list of the different Modernist publications & some of different Ministers & Colleges & etc. when you quote them, then readers could write them if they desired to—If you Please. I will do most of the Modernists say of it? Please mention some of the prominent ministers. Please state frankly what you think about the Pentecostal Movement; do you really think there is any good in it, or does it not lead to Fanaticism? Do you know of any pamphlets against it & Christian science by Modernists? Please State what you think about New Thought. About Aquarian Age & other new movements? you need not use your letter head paper nor sign your name to the answer of these questions, I will assure you it will be confidential; these are questions that no doubt you would not like to ans. in your paper nor have made public. I would like to have a few small cards with a few remarks about The Christian Century to hand out to people I would like to have take it. I read some time ago where some Fundamentalist was making a roar about the New Bible that was being printed; Is it off the press what is the price & who handles it? Again Assuring you I Appreciate your Journal of Christs Religion & Wishing You Abundant Success, I beg to Remain Yours In Christian Service.

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## THE SUNDAY SCHOOL

Lesson for April 6. Lesson text: 1 Kings 12:12-20.

### The Children of the Rich

SOME YOUNG MAN out in Iowa, born in a humble home, familiar with handicaps, struggling for a living and for an education, may pick up this lesson talk. If he does, its message is to bring him encouragement. The hope of the world is found among the plain children. Study the princes of Europe and you do not find overmuch to admire or cause hope to spring eternal. Rehoboam, son of the notorious Solomon, is a very fair example, not only of the children of the throne, but of the offspring of the rich. Look at this Rehoboam—tactless, insolent, fool-hardy, irresponsible. Note how he thrusts aside the wisdom of the aged counselors and accepts the shallow advice of his brainless companions. Consider also the wreck which he made of his grand inheritance, splitting the kingdom in two, alienating the majority of his people, holding the allegiance only of aristocratic Judah. Rehoboam is a fair example of the average youth raised in the palaces of the newly-rich.

Let no boy of the farm or small town look with envy upon the sons of Eastern millionaires; let no lad handicapped by poverty or battling with adverse fortune waste one moment murmuring over his limitations, for in the life race only the rich man's child may complain of an unequal start. Stop and think: how many Rehoboams—sons of the very rich—have done anything of worth? They may wreck expensive automobiles; they may run off with actresses; they may figure in drunken orgies; they may shoot their enemies; they may evade the draft; they may commit suicide—but that is about the limit of their brilliant adventures. Once in a great while, as if to prove an exception to the rule, one may turn to charity, write a book, paint a picture, compose a song—or even become a

heresy-hunter! Rehoboam, however, represents the common run of rich sons very well—he smashed up what his father built up. With a crowd of wild companions he went whooping to defeat and disgrace. Rehoboam could drink like a hero, he could swear like a parrot, he could drive like a maniac, and he could rule like a fool.

"What about Roosevelt?" you will ask. If he was anything he was always exceptional. He may even have been the exception that proves the rule. However, if you will take the pains to read Lord Charnwood's delightful story of Roosevelt, you will note that his family was not rich enough to be top-heavy and also that the elder Roosevelt was a man of rare balance. Two of his convictions were (1) that rich men should give their time and talent to the state; (2) that parents should gather their children about them in the evenings and read and discuss the best magazines and books. These attitudes will bear much study.

Ninety-nine per cent of all ministers and missionaries come from humble, middle-class homes. Let no member of the smart set cynically man-handle us with the word "bourgeois." That word does not blast us; we are not blown out with a word. Moreover, ninety-five per cent of all the serious world's work is done by the level-headed, hard-toiling sons and daughters outside the millionaire class. Self-dependent, self-respecting, these good plain folks carve out their destinies and carry the serious loads of society.

Many rich men sense this situation. One of the wealthiest steel men in the country gives his fourteen-year-old boy just twenty-five cents a week for spending money. This may save him. I know another boy who has twenty-five dollars a week to blow in. This may ruin him. Some rich men are turning to farms as wholesome places to teach their children simple pleasures and honest toil. Others put their sons in the mills and let them work up by their own efforts, but the majority bring up their children in soft flabby ease and with false standards—mere potential Rehoboams.

Words of scorn fail me, I choke with rage, at the newly-rich, the semi-rich and the pretending rich who ruin their offspring wholesale.

JOHN R. EWERS.

## THE WORLD'S LIVING RELIGIONS

AN HISTORICAL SKETCH

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By Robert Ernest Hume, Ph.D.

*Professor of the History of Religions, Union Theological Seminary*

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### Contributors to This Issue

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## A Correction

The reference to the congress of Disciples, printed in *The Christian Century* three weeks ago, in which it was stated that the sessions on April 28 and following would be held in Louisville, Ky., was incorrect. The congress will meet in Lexington, Ky.

## Tikhon Declares Against Metropolitan Platon

Russian newspapers late in January carried the text of a decree signed by Tikhon, patriarch or ex-patriarch of the Russian orthodox church, deposing from his office Platon, the metropolitan of the American diocese. In the name of his appointment from Tikhon, Metropolitan Platon has carried on a vehement campaign in this country against the so-called living church group that has been occupying so conspicuous a position in the Russian church. The president of the holy synod, Metropolitan Evdokim, is quoted as saying to the Moscow press that it is impossible to understand how Platon came to be appointed in the first place. "In nominating Platon, Tikhon could not deny knowing that the newly appointed metropolitan has always been an active assistant of Skoropadsky, Denikin and Wrangel," said the metropolitan. "He organized holy battalions in Odessa, transformed his own house into the headquarters of the white guards, and the cathedral into an assembly-hall, where he preached opposition and war against the soviets to his followers. I know that while bishop of Odessa, Platon accused the white generals of being weak-hearted, and declared that if they did not perform their duty to their country, he would assist in hanging them with his own hands."

## Says Coal Companies Would Muzzle Preachers

In his report to the last session of the Pittsburgh conference of the Methodist Episcopal church, the superintendent of the Blairsville district of that conference said: "I have met with a strange and not uncommon opposition from certain great coal companies that to me is ominous. When attempting to secure title to certain plots of ground for building churches, we have found it impossible to do so. The deeds not only recite the dimensions of the lots, often covered by first mortgages, but proceed to dictate what shall be preached and what is prohibited upon the property, with the penalty of forfeiture in case of any transgression of the conditions. In other words, our preachers are to be muzzled. The tragedy of the situation is that communities are left without a church."

## Dr. Kelman Returns to England

The departure of Dr. John Kelman from New York to begin his new pastorate at St. Andrews' Presbyterian church, Frognaal, Hempstead, England, was marked by several demonstrations of the warm place that the Scotch preacher has made for himself while pastor of the Fifth Avenue Presbyterian church. Apart from the

functions under the auspices of the organizations of the parish, Dr. Kelman was the guest of the Central Church League and of the Clergy Club. Characteristically, Mrs. Kelman bears back to England a portable radio set as a parting gift from the women of the New York church.

## Church Giving Estimated \$650,000,000 Annually

Do the members of Christian churches in the United States give \$650,000,000 annually to the support of the Christian

enterprise? There are more than 45,600,000 of them, and this is the estimate made by the United Stewardship Council, a body composed of the denominational officers charged with the promotion of Christian stewardship. Fairly complete figures show that 21,000,000 church members gave \$401,000,000 last year. On this basis, the estimate of \$650,000,000 as the total would appear reasonable. Nor do these sums include gifts to education nor to the various relief appeals. When the number of church members who are mi-

## C. O. P. E. C.

WHEN THE BLESSING of an eminent churchman was sought for the Conference on Politics, Economics and Citizenship, now known as C. O. P. E. C., he replied, "Are you not calling a conference to do what several other societies already exist to do?" It was a reasonable challenge, and now that the conference is at hand—it meets the first week in April—it is important to discover in what respect it is a new and distinctive attempt to apply Christianity to the social and political situation.

We do not need a conference which is but a repetition of assemblies and congresses, in which for many years papers have been read upon applied Christianity. We are seeking for some fresh approach. We have grown a little tired of "rather mere words." We shall be glad if, by any means, there may come to us a hope of some new data, or of some new allies, with whose cooperation more daring experiments may be made. Therefore we ask two leading questions: "Who will confer?" and "Upon what will they confer?" If an answer is made to these questions, it will be seen what ground there is for hope.

WHO?

For some years past certain members of the churches in Great Britain—Roman, Anglican, Free—have been accustomed to confer together upon the application of Christian principles to the social life. If two leaders may be named, they are the late Father Plater and Dr. Gore. This conference of members from various Christian social service committees has done much exploratory work and has helped greatly to awaken the conscience of the churches. Its work has found expression in the Christian crusade and in other ways. It is not difficult to see, first of all, how such a work was interrupted by the war, and how, after the war, there came the vision of the former fellowship restored and enlarged. From that stage to the first drafts of C. O. P. E. C. the way led directly.

A large number of sympathisers were found to form the first council. They came from all the churches, they were of all shades of Christian belief—from the pulpit, the lecture-room, the counting-house, the stage they were drawn. Those who saw the first list thought that never had there been gathered a more motley company. But they were all clear that in the Christian way—if only that could

be found—there was the true way not only for the individual life, but for the conduct of commerce and the ordering of states. And they were agreed that it was high time the Christian community sought to know and to apply the faith committed to its care. Moreover, they had indomitable leaders.

Till C. O. P. E. C., the most catholic assembly of Christians held in Great Britain of recent years was the Edinburgh conference in 1910. C. O. P. E. C. is plainly based upon that great assembly, from which the modern missionary enterprise took a new beginning. But C. O. P. E. C., though it has still to prove itself, can claim to be more catholic in the varieties of believers who have entered into its plans. In C. O. P. E. C. there are Roman Catholics as well as all the varieties of faith and order within the reformed churches. Into it such men as Father Day have brought a great contribution; they have been working on commissions side by side with Anglicans, and Quakers, and other free churchmen. It may be said that the personnel of the conference is as catholic as it can be. The bishop of Manchester and Dr. Garvie are to be the chairman and vice-chairman of the conference; the Rev. Hugh Martin, who is a Baptist, is chairman of the executive, and the two secretaries are Miss Lucy Gardner, a Friend, and Canon Raven, an Anglican.

In addition to the variety of religious experience enlisted for C. O. P. E. C., which has been noted, it must be added that there is a remarkable range of knowledge and experience. On all the subjects there are experts who have given their time and their enthusiasm to the analysis of the problems to be considered. Even the Edinburgh conference did not claim an abler body of students. It may be taken for granted that the commission reports will not be the work of eloquent but superficial writers, but the work of thinkers who count for something in the intellectual and spiritual life of the nation.

BUT WHAT?

Politics—Economics—Citizenship! Here in this modern world, the Christian church finds itself with a certain deposit of truth and wisdom. The opportunity is in many respects unexampled in the history of mankind.

In the first place there has never been  
(Continued on page 408)

nors, who have no independent income, whose income is very small, or whose membership is nominal, is taken into consideration, an average contribution of \$14.25 for each person on the church rolls—considerably more than a dollar a month—must be regarded as remarkably high. Most of the church boards report financial difficulties just now, yet it is hardly fair to say that the people are not giving.

#### Methodist Protestants Meet in Ohio

The quadrennial general conference of the Methodist Protestant church will go into session on May 21 at Tiffin, O. Not many years ago the proposal was made for a union of this church with the Methodist Episcopal church and the Methodist Episcopal church, south. The plan of unification that will be acted upon at the general conference of the former denomination, however, makes no mention of the Methodist Protestant church.

#### Dr. Fosdick, Dean Robbins Invited to England

Dr. Harry Emerson Fosdick and Dean Howard Robbins of New York City, have been invited to visit England this summer by the British council for interchange of preachers and speakers. Dr. Fosdick is known far as the preacher of the First Presbyterian church and Dr. Robbins as the dean of the cathedral of St. John the Divine in the American metropolis.

#### Japanese Government Honors Missionaries in Korea

Several Christian missionaries at work in Korea have recently received signal recognition by the gift from the imperial treasury of 200 yen (about \$100) and a silver cup with the imperial seal. Those thus honored include, in Seoul, Sister Camille of the French mission; Rev. J. N. McKenzie of the Presbyterian church, director of the Fusan leper asylum; Rev. O. R. Avison, president of the Severance Union Medical College; in Heijo, Dr. A. G. Anderson, of Hall's hospital, and Miss M. M. Cutler, M.D., of Kwanghai hospital.

#### "We Who Have Worked With the Miners"

A piece of constructive journalism of large importance is to be credited to the British Weekly which, under the title above, has printed statements from seven ministers and one layman whose work has been in communities of miners. Britain faces the possibility of a miner's strike in April. The attempt is being made in this manner to make clear the situation out of which the miners' claims grow, and to suggest whether, in actual living conditions, there is an apparent case for a rise in wages. The reports so far published—others are to follow—agree that the wages of the miners have not kept pace with the cost of living.

#### Christian Service at Chateau-Thierry

The action of the municipal council of the French city where the American forces rendered conspicuous service in halting the German drive on Paris in changing the name of one of the principal streets to La Rue des Methodists is responsible for an article in the New York Times

describing the unusual type of Christian service being rendered by the Methodists in that city. Within a stone's throw of the famous bridge the Methodists have conducted, as a war memorial, a community house. There are parents' meetings, picture shows, wireless concerts, a clinic, a library. The building serves also as headquarters for the Boy Scouts. "Whatever the doughboy's religion may have been," says the writer of this article, Bernard Ragner, "it was something practical. It omitted theology and laid the emphasis on life. The Methodist memorial was instituted with this thought in mind. Theology has no place in its activities. There are no sermons, no attempts to make proselytes, no endeavor to increase the number of Methodists. So stripped of sectarianism is its work that even the Catholic priest of the town, professing a different creed, can give his approval. Like the Man of Galilee, the Methodist memorial goes about doing good. . . . The A. E. F. veteran who visits Chateau-Thierry and sees the Methodist memorial in action, no matter what his creed, will admit that this monument, which joins utility to remembrance, is one of the best memorials erected anywhere to the great host who 'went west'."

## Dr. Gulick Outlines Immigration Law

THE COMMITTEE on immigration of the United States senate is now considering a plan for a scientific immigration law submitted to it by Dr. Sidney L. Gulick, secretary of the commission on international justice of the Federal Council of Churches. The proposal made by Dr. Gulick, which declares that the fundamental requirement is for the admission of only such a number as can be assimilated without shock to the industrial system, is based upon the number of those who, in the past, have become American citizens by naturalization, and the number who have intermarried into families already resident.

"There are two objective criteria of wholesome assimilation," states Dr. Gulick in the report requested from him by the chairman of the committee, Senator LeBaron B. Colp. "The first of these is naturalization, which shows whether or not the alien is wholeheartedly severing his connection with his native land and throwing in his lot with us. It shows the degree of his political assimilation. Long-continued allegiance to a foreign government by a large proportion of any given people residing among us shows certain mental traits undesirable from the American standpoint.

#### INTERMARRIAGE A TEST

"The other test is to be found in the American-born children of foreign parentage. These are American citizens and, if educated in our public schools, are pretty thoroughly assimilated. This principle may be still more closely defined. The intermarriage of the foreign-born of a given race or people with native Americans proves a high degree of social assimilability and tends to the elimination of hyphenated citizenship and of race-group consciousness. Intermarriage across lines of nationality tends to produce a homogeneous people. The number of children,

#### Canadian Church Union Tested by Trial

The pastor of the North Rosedale union church of Toronto, in a letter to the editor of the Canadian Congregationalist, pronounces the experience of his church with the union now proposed for all Canada of Congregationalists, Presbyterians and Methodists an unqualified success. This pastor, Rev. Ronald Macleod, who has served for twenty years in the Presbyterian ministry in mission field, city churches, and with the army overseas, tells how the North Rosedale church, originally planted as a Congregational church in a comfortable residential section, was organized, following the war, on the same basis of doctrine and government now proposed for the united church of Canada. In four years the congregation increased by 150 per cent, the Sunday school by 100 per cent, and the finances doubled. The support of a missionary in West Africa was underwritten, home missions in Western Canada have been supported through the agencies of the three denominations, and other philanthropic causes aided. The church has become the center for the social and religious life of that part of Toronto. Says Mr. Macleod,

therefore, of 'foreign stock' one of whose parents is native-born is a valuable objective criterion of the assimilability of the race of that foreign-born parent."

Acting on these tests, Dr. Gulick would have the quota of immigration set by the number of people from a given country already naturalized and by the number of their American-born children only one of whose parents is foreign-born. The calculation should always be made on the figures supplied by the latest census.

#### HOW THE PLAN WOULD WORK

Testing this plan by the results given by the census of 1920, Dr. Gulick has shown the senate committee that, on the basis of a 2 per cent immigration quota, his plan would provide, during any year, for the admission of 90,454 immigrants from the English-Celtic group, in place of the 77,342 quota of the present law; of 72,379 from the Germanic group in place of the present 72,777; of 31,201 from the Scandinavian group in place of the present 37,863; of 25,779 from the Latin-Greek group in place of the present 61,645; and of 9,249 from the Slavic-Lettic group in place of the present 81,814. In the case of specific European peoples, Dr. Gulick's proposal would admit 12,440 Italians instead of the 42,057 that may come in under the present law. The number of Germans allowed would be 66,466; now it is 67,607. The number of Danes would be 10,734; now it is 5,619.

The proposal as submitted suggests that congress fix only the basis upon which immigration is to be admitted and certain maximum permissible quotas, leaving to an immigration board the final determination of the actual numbers, in order to provide a certain flexibility of administration in the face of changing economic conditions. This would do away with the present necessity for frequent emergency legislation.



"Union of the Presbyterian, Methodist and Congregational churches is not only practical, but an unqualified temporal and spiritual success where it is fairly tried. It is a success not merely in small communities on the prairie where economic reasons offer the alternative of union or nothing, but it is a success here in Rose-dale, Toronto—a community that could afford to spend money in building rival churches if the people were so disposed. The Union church has attracted to its membership and active service men and women who were out of touch with all churches—in some cases largely because of unseemly rivalry and divisions."

#### Sunday Closing Enforced in New York

The Lord's Day Alliance is leading in the effort to close the stores on the east side of New York City on Sundays. In almost every case these stores are operated by Jews, who feel that their religious customs place them at a disadvantage under the Sunday-closing laws. However, the Alliance insists upon a strict enforcement of the law, and on a recent Sunday more than forty violators were arrested and fined \$5 each. "In many cases," the secretary of the Alliance reports, "Jewish magistrates have told Jewish butchers and poultry dealers that they must obey the law and have pointed out to them that, even though they are of the Jewish faith, their religion permits them to open after sundown on Saturday and sell goods until midnight, if they care to keep open as long as that."

#### English Cardinal Heads Pilgrimage to Palestine

The interest which the Roman Catholic church is manifesting in conditions in Palestine is suggested by the visit of Cardinal Bourne, archbishop of Westminster, to the holy land. Cardinal Bourne, who was asked to investigate Palestinian conditions for the pope, arrived in Jerusalem at the head of a band of 930 British Catholic pilgrims. He was greeted by the governor and local ecclesiastical dignitaries. After ten days in the capital, the pilgrimage proceeded to Nazareth.

#### Typical Community Program in Ohio Village

In the village of Ontario, Richland county, Ohio, a Methodist Episcopal church, housed in what was formerly a Presbyterian edifice, is doing the type of work that so frequently proves successful in rural sections. Since 1912 there had been no resident pastor in this township, and religious and moral conditions had grown increasingly bad. In 1915, however, a full-time pastor was appointed by the Methodists; the services transferred to what had been the Presbyterian church; and the Methodist building converted into a gymnasium and community house. A modern church program has been developed, and the membership of the church now includes most of the community.

#### Russians Debate Substitute for Baptism

Vigorous discussion is going on within the communist ranks in Russia over the ceremony known as octiabriny, which has been evolved to take the place of baptism as practiced under the former regime. In

the old days, every child was baptised according to the rites of the state church, and the rite thus became one of the most familiar in the country. Feeling the need for some ceremony whereby the children of communists could be dedicated to the cause embraced by their parents that

would attract the attention of the masses and at the same time not suggest belief in the deity, the octiabriny has been developed. This is, in short, a baptismal ceremony, totally without religious references, dedicating the child to the communism of the future. It has been bitterly attacked,

#### C. O. P. E. C.

(Continued from page 406)

a time in which the data could be gathered, arranged, and analysed as they can be now. We can trace social customs back to their origin, and through their history. We can see on the canvas of the past many experiments, and we need not waste time in repeating them when they are shown to be useless. Over certain roads history writes: No Thoroughfare.

In the second place, there is at least a chance now that a concerted experiment in Christian living may be tried on a sufficiently wide scale to give it a chance. It is not necessary any longer that Christians in the west should be busy on some plan of which Christians in the east know nothing. No Christian nation need make its plans in splendid isolation. There is at least a chance of an international attempt at applied Christianity.

In the third place, there are happily certain agreements shared by a large majority of Christian people. They agree that whether or not the Christian believer must look beyond time to see the perfected city of God, at least he is committed to the attempt within time to make earthly life approximate as nearly as it can to the heavenly order. There is no escape from the ideal. There are still Christians, it is true, who think that it is their part to pray in one breath, "Thy kingdom come!" and, after a decent interval, to profess the faith that neither the kingdom nor anything like it is ever coming on earth. It is one thing to believe that beyond the range of time there is an eternal kingdom, in which nothing shall be left incomplete and no dream shall be unfulfilled; it is another thing to believe, on the strength of this hope, that it is no use working for an approximation to that kingdom so far as earthly conditions permit. The two beliefs do not necessarily go together.

#### A PRACTICAL PURPOSE

Most Christians, however, have no difficulty here. They count themselves committed in the social and political order to which they belong to express the principles of Christ. They think these principles can be expressed, and that in no others can a way of health be found for human society.

It is to this practical expression C. O. P. E. C. will give its attention. The commission reports deal with the character of God, the social function of the church, politics in the church, education, leisure, the sex problem, and other kindred subjects. They will not be discussed in unrelated sections. The character of God—if any agreement is reached upon this tremendous matter—will not be separated as a theme from education, or the ordering of industry. How can it be?

The conference will not aim at closing questions finally as though it were an ecumenical council. It will not send forth

a code of regulations to all leaders in industry. It will succeed more certainly if it opens questions for the great body of citizens in this and other lands. But it will not confine itself to generalities. It will not leave in undisturbed content the prosperous merchant who says: "Keep to the spiritual: hands off business!" It may succeed in disturbing his peace. It may make him angry, but, better, it may make him think. What may be done, and, by the grace of God, will be done, is a necessary work in the spiritual life of this and other nations. It is to challenge the citizens, who have it in their power to order the goings of the nation, not to obey a code, but to experiment in a principle. It will not be in vain if it makes it for ever impossible for Sir Georgius Midas to declare that the church has no business to touch the industry of the land, or for dukes and others to teach that the fight against war and its conditions is one from which the church should draw off its presumptuous hands. These critics, who are really survivals from a dark past, may be made thoroughly uneasy when they are confronted with the mighty principles of the Christian faith, analysed and fearlessly applied to the modern situation. And the plain man, whose conscience has pricked him for years whenever he read the New Testament, will look up with a new hope. "They are going to mean business at last!" he will cry.

#### WHAT MAY RESULT

The week of C. O. P. E. C. will soon be here. It will soon pass. But if it is all that its friends have hoped and prayed for it, the end will be the beginning of a new hope for the Christian churches of this land. There may come into the range of human vision the hope of a society in which the Christian way shall be not only honored but kept. There will be many eyes turned to Birmingham. But, if the observer were quick to see all that may flow from such a conference, perhaps there would be a cloud of witnesses who wait the word of liberation from bondage into the glorious liberty of the children of God. It is not for the thinkers and philosophers alone such a conference is concerned, but with the victims of the modern industrial system—with the men who have lost the joy and beauty of this earth, with the women old before their time, with the little children who have never had the portion of goods which falls to them. And with them are the other victims—the rich, whose wealth has been a snare to them; the idle, whose idleness has brought only evil, the selfish who have forgotten brotherhood.

The present social order has brought spiritual destitution and waste to multitudes. Is there a way out? "YES!" a thousand voices will cry.

Then, by the splendor of God let us take it.

EDWARD SHILLITO.

however, as savoring too strongly of the old religious forms, and thus, by the law of association, strengthening in the minds of the peasants the hold of ceremonies of the church which, as alleged superstitions, communism is trying to wipe out. Thus, in a recent issue of Pravda, a government newspaper of Moscow, Comrade Gladishev declares: "The workmen not belonging to the party are right when they accuse us communists of keeping up the prejudices. If we do not believe in religious ceremonies, what is the fetish then for? Instead of fighting this evil, we encourage the citizens to the performance of old ceremonies under a new name." The octiabriny is, however, defended as a form of propaganda of such value that it cannot wisely be discarded. "It is doubtful," states Comrade Lev in the same paper, "whether any propaganda of anti-religious character ever gave us such positive, good results as did the octiabriny. Assisting at the ceremony, the workman becomes conscious of the fact that even such a solemn event as the birth of his child he can celebrate at home, in his circle, just as well as in the church. Thus, the necessity of his visiting the church is dropping away by itself." And Comrade Zriachkin goes on to affirm that "If instead of replacing these old traditions by new ones we keep

on reading to the workmen lectures, it will hardly give us any results." And a workman claims that "The octiabriny, which takes place in the presence of hundreds of working men and women, is doubtless the means of propaganda which applied to the wide masses is giving us the best available results."

#### An Example in Compound Interest

Years ago a synagogue in Sacramento, Cal., was burned out. Until a new edifice could be erected, the congregation was given shelter by a Protestant church. Recently, a Presbyterian church in the same city was destroyed by fire. Now the Presbyterians worship in the synagogue, rent free.

#### Teaching Right Racial Attitudes in Texas

Courses are now being given in a number of Texas colleges for white students dealing with relations between the races. Professors report that they are well attended and have shown marked ability to develop a sense of responsibility among the students for the cultivation of right racial attitudes. A recent conference in Austin, Texas, promoted by the commission on interracial cooperation and attended by professors from thirteen of the



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largest colleges in the state, laid plans for extending studies of this kind to all the higher educational institutions of the state.

#### Speakers for Winona Lake Conference

Among the speakers announced as having been secured for the Winona Lake Bible Conference, August 22-31, are: Bishop E. L. Waldorf, of Wichita, Kans.; Bishop W. A. Candler, of Atlanta, Ga.; Rev. Mark A. Mathews, of Seattle, Wash.; Rev. P. W. Philpot, of Chicago, Ill.; Rev. Bob Shuler, of Los Angeles, Cal.; Rev. George R. Stuart, of Birmingham, Ala.; Prof. George L. Robinson, of McCormick Theological Seminary; Prof. J. Gresham Machen, of Princeton Theological Seminary; Prof. A. T. Robertson, of the Southern Baptist Theological Seminary; Rev. Edgar DeWitt Jones, of Detroit, Mich.

#### American Delegates to C. O. P. E. C.

The National Conference on the Christian Way of Life has sent as its delegates to the session of C. O. P. E. C., which begins in Birmingham, England, on April 5, Miss Rhoda E. McCulloch, editor of the Woman's Press and executive secretary of the N. C. C. W. L.; Dr. John M. Moore, pastor of Marcy Avenue Baptist church of Brooklyn, N. Y.; President John Hope of Morehouse College, Atlanta, Ga.; C. H. Fahs, of the Missionary Research Library, New York City. Dr. Moore has just become secretary of the commission of the N. C. C. W. L. that deals with the function of the church; Dr. Hope, a Negro, has been an active member of the commission on race; Mr. Fahs had much to do with the preparation of the syllabus on international problems. The delegation seems unusually well fitted to interpret the English gathering, which it is hoped may prove a model for the national conference later to be held in this country.

#### Chicago Extension Courses Well Attended

Standing room only proved common at the lectures on "The Faith of Modernism" that featured the institute for church workers just held by the divinity school of the University of Chicago. In addition there were courses in religious education, the social origins of Christianity, and the debt of modern civilization to that of Egypt and the ancient east, all of which were well attended. These courses will, in the future, be known as extension courses in religion, and will be held on Tuesday evenings. Announcements for the spring quarter show that the program will emphasize the missionary task of the church.

#### The Travels of a Font

Dr. Chauncey Goodrich, for 68 years a missionary in China, recently baptized the children of several third-generation Chinese Christian families, using a font in a Peking church that has a strange history. On its front this font bears this inscription, "Presented to the Mission of the A. B. C. F. M. at Canton by Dr. Robert Morrison, 1832." About twenty years ago the Congregational church in Canton was looted by soldiers, and the font disappeared. Later it fell into the hands of a

missionary's son, who had lost all interest in the work of his parents, who hid it, with the idea of later capitalizing its historical associations. On his death-bed this young man, in a confession made to a minister, disclosed the hiding place of the font, and it was returned to the American Board in Boston. Now it is back in Peking, again in service.

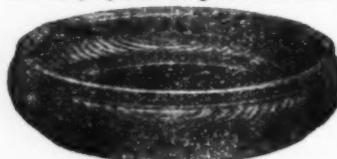
#### Consider Family Side of Religious Education

The twenty-first annual convention of the Religious Education Association, which is to convene in Providence, R. I., on April 23 for a session of four days, will have as its general topic, "Religious Education and the family." One session of the convention will be set aside as a memorial to the Rev. Henry Frederick Cope, the secretary of the association, who died soon after the last conference.

#### Official Papers Puzzle Methodists

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factory plan for the official press of that denomination. It has now presented its report, which will probably come before the general conference that meets in May. In substance, this proposed plan would provide for the preparation of 24 pages of material in plate form each week in a central editorial office, with the addition of 8 pages of local news in the centers in which official papers are now published. The central editorial office would be located in Cincinnati. The Methodist Book Concern reports that its sales for 1923 totalled \$5,394,668, which made it possible to assign \$350,000 to the annual conferences for distribution among retired preachers.

#### Dr. Baker Resigns from Anti-Saloon League

Dr. P. A. Baker, superintendent of the Anti-Saloon League since 1903 will resign on April 9. This step is taken because of poor health. During the long period while Dr. Baker has been at the head of this national organization he has seen the temperance cause sweep forward victoriously from local option to state prohibition, and from that to the campaign that put the eighteenth amendment into the national constitution.

#### Leading Fundamentalist Layman Dies

Lyman Stewart, who made a fortune in oil and devoted most of it to the dissemination of his religious ideas, is dead in California. Mr. Stewart was largely responsible for the publication of the series of tracts on "Fundamentals" which, in this country, in a way marked the opening of the present open controversy. He was the founder, president of the board and principal supporter of the Bible Institute of

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#### Studying Racial Facts on Pacific Coast

The Institute of Social and Religious Research, which is carrying on much of the investigative work undertaken by the Interchurch World Movement, has begun a survey of racial conditions on the Pacific coast that should have much influence on future legislation in those states. After a thorough canvass of opinion in leading coast cities, committees were chosen in Vancouver, B. C.; Seattle, Portland, San Francisco and Los Angeles which have underwritten more than half of the expenses of the enterprise. The actual work of survey is being directed by Dr. Robert E. Park, professor of sociology of the University of Chicago.

#### Bross Prize Again Offered

The Bross prize, under the terms of which the trustees of Lake Forest University offer \$6,000 to the author of what is adjudged the best book "on the connection, relation and mutual bearing of any practical science, or the history of our race, or the facts in any department of knowledge, with and upon the Christian religion," is again offered. Manuscripts must be submitted before January 1, 1925. This is the third time this prize has been offered, the first winner being Prof. James Orr, of the United Free Church College, Glasgow, Scotland, with his book on "The Problem of the Old Testament," and the second being Rev. Thomas James Thoburn, of Hastings, England, with his book on "The Mythical Interpretation of the Gospels."

#### Another Conference Planned for South America

So far-reaching have been the results growing out of the Panama conference on missionary work in Latin America, which was held in 1916, that another conference of a similar nature has been planned, to meet for two weeks in Montevideo, Uruguay, in April, 1925. The bodies under whose auspices this conference will be held are practically the same as those which carried through the Panama congress, and the method followed will be similar. The Committee on Co-operation in Latin America is in direct charge of the arrangements, and twelve commissions are conducting investigations into the conditions obtaining in the countries affected. The Montevideo conference, it is announced, will confine its attention to mission work in South America.

#### Korean Christians Aid Retired Preachers

The Korea annual conference of the Methodist Episcopal church, south, has given \$10,000 to the fund now being raised by that denomination for the support of its retired ministers.

#### Park Ridge Church Plans New Plant

The Community church of Park Ridge, Ill., which has had such a remarkable growth since its organization in 1917, is

planning to build a new church and community house. The pastor, Rev. Orvis F. Jordan, states that the enrolment in the Sunday school has reached such a point that two adult classes have had to be suspended on account of lack of room, and that three hundred pupils are now crowded into space that could hardly be expected to care for two hundred. The proposed plant will be one of the most complete for community service in the vicinity of Chicago.

#### What Happened in Hampden

Hampden, Mass., became converted to the idea of a federated church. So the Congregational church has been repaired at a cost of \$2,000 to serve as the community center of worship; the Methodist building is now the community house and the Baptist building will be made over into a public library.

#### Churchman Attacks Blessing Whiskers of King Charles

The Churchman, journalistic champion of the liberal element within the Protestant Episcopal church, is aroused by the manner in which members of the order of the Holy Cross, of that church, celebrated St. Charles' day at St. Andrews, Tenn. The day, which marks the execution of King Charles I of England, was marked by a service of intensely high church character, in the course of which a banner, portraying the king and an axe, was carried in procession and blessed, together with a relic that consisted of hairs from the whiskers of the dead monarch.

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